BIHAR
The Homeland of Buddhism

[With a brief survey of Pre-Buddhist centres of civilization and a detailed description of Buddhist universities of Bihar and propagation of Buddhism abroad as well as an exposition of Buddhist thought, philosophy, schools, art and culture and choicest selection of Asok's inscriptions.]

By

Professor **R. K. CHOUDHARY**, M.A. (Pat).

Puransastri, Hindustani Culture Academy Prizeman, F. R. A. S. (London) Head of the Department of History, Ganesh Dutta College, Begusarai (Bihar).

First edition **1956**

2000 **Price Rs. 4/-**

Publishers :—

Sri Siddhartha Press

PATNA-3

(Behar, India)

Sole Agents

The Abhinava Granthagar

PATNA-4

Printers :—

Sri Siddhartha Press

PATNA—3



The Author

To

MY MOTHER

PREFACE

This book, written mainly to commemorate the 2500th anniversary of Lord Buddha, attemps to show the part played by Bihar in the foundation of Buddhism here and abroad. Although many books exist on different aspects of Buddhism, this is the first attempt to show the role of Bihar, as the seat of Buddhist culture. This is not a piece of research work, but only a handy volume for those who are keen on having an off hand knowledge of the subject. I acknowledge with thanks my deep debt and gratitude to all the scholars, past and present, whose works have been used here Some unfortunate printing mistakes have crept in and there was little or practically no time left for their correction. My thanks are due to Sri Rohit Kumar Agrawal, B. A., B. L., who has typed the manuscript with great care and to my publisher, Sri Bholalal Das B. A. L-L. B, Proprietor, Siddhartha Press, Patna, without whose personal care the book would not have seen the light. I am fully conscious of my limitations and imperfections & crave, with Hemachandra, the indulgence of my readers—"*May the noble minded scholars instead of cherishng ill-feeling, kindly correct whatever errors may have been committed here, through the dullness of my intellect, in the way of wrong interpretations and mis-statement.*"

2500th Anniversary of Lord Buddha
24th of May, 1956.

Radhakrishna Choudhary.

CONTENTS

CHAPTER

INTRODUCTION

Centres of Civilisation

The history of Bihar goes back to the primitive civilisation. From the prehistoric time right up to the present moment, the history of Bihar is a continuous growth though there have been certain periods of decadence. Ancient Bihar consisted of four main centres of civilisation :—Mithila, Vaishali, Anga and Magadha.

(a) Mithila

Mithila was the centre of the earliest Brahmanical civilisation in the east. An account in the Satapatha Brahman, leads us to believe that it continued to be the centre of Aryan civilisation for a loger period. Videha was thronged with the Brahmanas from the Kuru-Panchal country. *It was a country where Janaka ruled, Yajna-valkya legislated and Gautama meditated.* The conversation on the high philosophical principles between Yajnavalkya and Gargi at Janaka's court points to the great erudition and cultural tradition of Mithila in those days. When Magadha ceased to give light, Mithila became the centre of cultural regeneration in India. Mithila was the home-land of *Navya Nyaya* i.e. the amalgamation of logic and knowledge of the substance. Vachaspati made Sankaracharya popular in Mithila. Macdonell attributes a commentary on Sankhyakarika to

Vachaspati Misra. Here was an important centre of Smriti literature. Vardhamana and Chandeswara wrote on polity and statecraft. In the field of literature too it goes to the credit of Mithila that the first prose extant came into vogue as early as the 13th century A. D. Vidyapati belonged to the land of Mithila.[1]

(b) Vaishali

Vaishali is a typical instance of our republican tradition. Every member had an equal right of speech and voting. Vaishali figures prominently in the Buddhist literature. The verdict of Buddha on the constitution of Vaishali is a pointer to modern constitutionalist.[2]

It is believed that Risabha after making over his region to Bharata retired in his old age at Salagrama on the Gandaki. According to the legends, the cult-struggle of Saiva-Vaisnava character between the worshippers of Aja-Ekpada and Kurma (tortoise) originated in the vaishali region. The present Hariharkshetra is an indication of the same. Vaishali consisted of three distinct portions viz-Vaishali, Kundagama and Vaniyagama. In Buddha's time, it was encompassed by three walls. It had the unique privilege of being the homeland of Vardhamana-Mahabir. In the sixth century B. C., Lichchavis emerged as the most important political power.

(c) Anga

Anga included the modern districts of Bhagalpur and Monghyr. According to Cunningham, the territory now included in Monghyr disticrt formed part of the "Madhya-

---

1. For details—see writer's—Cultural Heritage of Mithila —in the SPARK—195.

2 For details—See Chapter—2.

desa" of the first Aryan settlers. Anga, Magadha and Mithila played a leading role in the evolution of our culture. Certain important points of religion and philosophy found expression in Bihar. According to the Mahabharata, Gayatri originated in south Bihar. Viswamitra obtained the fulfilment of his highest desire in Bihar. He performed his austerities on the river Kausiki. The predominance of the Vasishthas in Bihar is amply demonstrated by the Buddhist literature. Risi-Dirghatamas, his son Kakshivana and the latter's daughter Ghosa contributed to the development of Vedic culture. Bihar contributed the imperial system to the Aryan culture, as will be evident from the history of *Magadha, the homeland of Buddhism and other reform movements.*

Some important contributions of Bihar.

[d] Magadha

Magadha, which included the modern districts of Patna and Gaya, maintained its individuality all along and refused to acknowledge the sway of west till the last. Magadha is associated with the Vratya-culture. Magadha has been condemned right and left In the Vedic literature. In the Vajasaneyi Samhita (XXX. 5, 22) and in the Panchavimsa Brahmana (XVII. 16) it is stated that Magadhas were distinct in culture from the Aryans. Magadha was not a fit place for the Brahmanas. Malarial fever was assigned to the people of Magadha (Atharva Veda—V. 22. 14). Magadha is closely connected with the Vratya in a mystic

Vratyas

hymn of the Atharva-veda (XV). The Vratya is glorified as a type of supreme power in the universe. Their speech was apparently Prakritic in form. Srauta-sutras of Latyayana (VIII. 6. 28) and Katyayana (XXII 4. 22) recognise Magadha as the chief centre of Vratya culture. Weber holds that because Magadha was later a seat of Buddhism and hence was held in bad repute, cannot hold good.

Pargiter believes that certain tribes belonging to a closely connected ethnic group probably invaded India from the sea and gradually pushed inwards up the Ganges valley. They occupied Anga and its apex touching Magadha and Videha. Their vanguard met the Aryan vanguard in Magadha and Videha, and was arrested there (J. R. A. S. 1908— P. 852). Atharvaveda, composed by the Ariyans, glorifies the Vratyas. The Vratya is described 'as going to the people, becoming their guest, and staying at all points of the compass. He had to preach his message. Prof. Samaddar calls the Vratya an Aryan (Glories of Magadha—2nd edition P. 14). Mr A. Chakravarti observes—'The term *Vratya* first denoting respect and spiritual purity was applied to the religious protestants among the Aryans who were opposed to the ritualism of Indra-cult and afterwards was extended to the lower orders among the new faith." (Jain Gazette 1925).

Contributions of Magadha

Magadha has something to be proud of. If in the field of politics, Bihar gave India the idea of imperial unity, in the realm of thought, it gave birth to rational think-

ing. "Right belief, right knowledge and right conduct were the basic tenets of Jainism which stressed on the doctrine of non-injury. Buddha propounded a middle path. Magadha produced two of the Tirthankaras—the twentieth Tirthankar Subrata (born at Rajgir) and Mahavir, though born at Vaishali, died in Magadha. Sthulbhadra was born in Magadha (JBORS—V.26). Buddha obtained his enlightenment in Magadha (Gaya). The Jain and Buddhist councils were held in Magadha. Magadha was the homeland of Tissa Moggaliputta and Upagupta. Aswaghos—poet, musician, preacher, moralist and play-wright—hailed from Magadha. Asoka's reign forms one of the most golorious epochs in the whole history of humanity. He may rightly be called the first initiator of peace for the sake of humanity *Pataliputra had the unique honour and privilege of sending out the first international emissary of peace and co-operation to different parts of the world.* The missionaries went out as evangelists of highest repute.

II

Asoka

It would not be out of place to discuss in brief the contribution of Asoka to the cause of human history in general and Buddhism in particular. His edicts preach the loftiest lessons of goodness, gentleness, charity and mutual respect that the humanity has ever heard. He did everything conducive to the welfare of man and animal (Rock Edict—2). Toleration was the characteristics and basis of the religious ideal of Asoka. In Rock Edict XII, he says—"By acting thus, a man exalts his own sect and at the same time does service to the sects of

other people." Liberal benefactions were bestowed on the Jains, the Brahmanas and the Ajivikas. The Kashmir tradition preserves the names of Brahmanical temples built or restored by Asoka. He allowed persons professing all shades of opinion to live in his Kingdom. He raised Magadha to its glory and position. He promulgated regulations to make Buddhism his state religion. Koppen observes—"If a man's fame can be measured by the number of hearts who revere his memory, by the number who have mentioned and still mention him with honour, Asoka is more famous than Charlemagne or Caesar."

A protagonist of Dharma-Vijaya.

He affirmed that no duty was more important than promoting the welfare of all people. He was convinced that persuasion was better than force. He propounded the ideal of true conquest by moral superiority (Dhammavijaya—R. E. XIII). He refrained from introducing into his edicts any of the fundamental tenets of Buddhism. His Dhamma is purely ethical in contents and universal in its appeal. His approach was that of a profound humanist. It has been rightly pointed out that his chief claim to statesmanship lies in his strenuous endeavour to discover the widest possible basis of agreement attainable among all sections of his subjects. He praises *dharmadana* as the highest of gifts. He realised the values of human life. Through *dharma*, he aimed at educating the people into a common view of the ends and means of life. His Ahimsa moralised politics and synthesised the individuals, the society and the world

under the domination of respect for all life. His aim of life was ethical reverence and he wanted entirely universal absolute purposiveness with regard to the maintenance and enhancement of life. He was no passive spectator of events, lost in contemplation and self improvement.

III

Patliputra

Pataliputra rises after Raigir. In Buddha's time it was not a very big town. Anand did not reckon Pataliputra as important to be the scene of Buddha's nirvana. From Diggha nikaya (II. 4. 89) we learn that Buddha went to Pataligama, where he and his party were given due reception. There Buddha predicted that Pataliputra, one day, would be a big town. He pointed out three sources of danger to Pataliputra :-(a) Fire, (b) flood and (c) feud. Hiuen-tsang says :—" Tathagata, being about to attain *nirvana*, was going northward to Kusinagar, when turning round to south and looking back at Magadha, he stood upon this stone and referred to the building of the capital at Pataliputra." (Beal-II-90).

To Udayin goes the credit of founding the city of Kusumpur on the south bank of the Ganges. Owing to the intercourse with the west, Pataliputra was selected as the capital. Pataliputra succeeded Rajgriha as the capital of Magadha and the event took place shortly after the death of Buddha. Megasthenese has left a vivid account of Pataliputra and read in the light of Kautilya's Arthasastra, we can say that it was a flourishing city. Rock Edict V and Sarnath Edict of Asoka refer to Pataliputra. In both

of them, the name of the capital is distincly mentioned. Under the patronage of Asoka, the third Buddhist council was held at Pataliputra. It was at this time that Tissa Moggaliputta composed the latest book on the three Pitakas at Pataliputra. Pataliputra continued to be the capital of India for a longer period.

Pataliputra continued to be the seat of two imposing and elegant monasteries where Hinayana and Mahayana monks were busy in the exposition of the Buddhist law and piety. On Fahien's authority, it has been said that the people of Magadha vied with each other in the practice of benevolence and righteousness. During Hiuntsang's time, the city was deserted and only the foundation survived. Another chinese, Ma-twe-lin, says that in 756 A. D. a portion of the town was destroyed through erosion by the river Sone. Under the Buddhist emperor, Dharmapal, Pataliputra again revived its old glory. It has been described as a Jayaskandhavar of the Pala emperors in the Pala record. There is no doubt that Pataliputra had international recognition in olden days. The decline of the Palas and the Senas of Bengal paved the way for muslim domination, a potent factor which accounted for the decline of Buddhism in Bihar.

CHAPTER

Bihar, the homeland of Buddhism

Gautama Buddha, though born in Lumblni and brought up at Kapilabastu, made Bihar the field and centre of his' activities. Every village of almost all important districts of this holy land of Buddhism, is associated with the Buddha legend. It is here in this state that Buddha attained his enlightenment at Gaya and psssing through Rajgriha, he went to Benaras to turn the wheel of law aptly called "*Dharma chakra pravartan*". The very name of this State is derived from the Buddhist Vihara. Thousands of stories and events connected with the Buddha and Bihar are preserved in the *Dhammanadattha Katha.*

It was in Bihar that some important Buddhist philosophical ideas got expression. Buddhist thought and philosophy were propounded here and the Tripitaka was compiled at Pataliputra. The important sermons, delivered by Buddha and his disciples in different parts of this state, served as beacon light to the Buddhists of far-off countries. These sermons are plain and simple and aim at rejuvenating the stagnant mind. The important centres of Buddhism in Bihar have attracted scholars and philosophers from different parts of the world

through the ages. Through the Buddha was presented the soul of Bihar, which stirred up the entire humanity with new thoughts and ideas. That is why *Biahar is even today regarded as a place of pilgrimage,—nay of solace to those who want eternal peace, by the Buddhists all over the world.*

Writing in the "*philosophy*" of 1948, Prof. A. R. Wadia has characterised the Buddha as a revolutionary force in our culture. He observes—'If by religion we mean faith in some power beyond us and a certain number of dogmas to be accepted as revealed truths, Buddha was certainly not the founder of a religion, though in subsequent centuries his followers did deify him and dogmatically accepted his dicta as unchallengeable truths.". He proclaimed the higher life of all its fullness and purity. Buddha has left a message for all time to come.

(i) "Men of true stamp declare the wisdom they have attained. They tell what they have gained but do not speak of." (*Anguttar-Nikaya*-III-359).

(ii) "Just as the great rivers such as the Ganga, the Jamuna, the Achirvati, the Surabhi and Mahi, when they fall into the ocean, lose their former names and clans and are known as the ocean, even *so do the four castes of Kshatriya, Brhmana, Vaishya and Sudra, when they have gone forth in the doctorine and discipline taught by the Tathagata* (*Udana* V. 5)." We find a similar expression in the *Mundakopanisada* (III. 2. 28)

(iii) "Accept not what you hear by report, accept not tradition........Do not accept a statement on the ground that it is found in our books, nor on the supposition that this is acceptable, nor because it is the saying

of your teacher...............not because it appears to be suitable ..... *but if you yourself understand that this is so meritorious and blameless* and when you accepted it, is for benefit and happiness. then you may accept it. (*Anguttara*-III. 653)." Buddha advised his followers to accept his words after examining them.

(iv) "My action is my possession, my action is my my inheritance, my action is the matrix which bears me, my action is the race to which I belong, my action is my refuge" declared Buddha.

(v) "Go now and wander for the welfare of many, for the gain and welfare of gods and men,......Teach Ye the truth, lovely in its origin and lovely in its consummation.....Beings there are whose eyes are dimmed with dust and, perishing because they hear not the truth."

All these noble thoughts and ideas sprang from the mouth of Buddha, who became enlightened in the much condemned land of Magadha. He believed in common humanity and accepted the oneness of all life. *Nirvaana* was nothing more than a peaceful state free from all wants.[1] He laid great stress on reason and enjoined on his followers to reflect on the happening of life and its consequences in the day light of reason. It was a struggle against madness after wealth and it taught that real happiness did not come through possessions but through mental and moral development. This outlook developed into a system of a philosophy and fortunately Bihar had the unique privilege of being its cradle. We shall discuss below, in brief, the history

1. For a full description of Buddhism, see Chapter III.

and antiquities of the chief centres of Buddhism and their contact with the outside world. The chief centres of Buddhism were Bodh-Gaya, Rajgrirha, Vaishali, Nalanda and Vikramshila. There were various other centres in Bihar, where Buddhism flourished.

(ii) Centres of Buddhism

Bodh-Gaya

(a) **Gaya,** besides being a Hindu *tirtha* (place of pilgrimage), figures prominently in the Budhist literature. Though forming politically a part of Magadha, Gayakshetra was distinct region according to Buddhaghosh who takes Gaya to mean just the Gayagama. The three Buddhist divisions of Gaya—Gaya, Nadi and Uruvela are derived from the names of three Kassappa brothers viz. Gaya-Kassappa, Nadi-Kassappa and Uruvela kassappa. They were the leaders of the famous Jatila ascetics (Mrs. Rhys Davids "Psalms of the brethren P. 196). The chief importance of Gaya, prior to the Buddha, lay in the purificatory of bathing in its holy waters. This is evident from Udana (Translated by D. M. Strong p. 8-9) which says "purification cometh not by water, though the people bathe ever so long; in whom truth and religion abide that man is pure, he is a Brahmana".

It was the centre of the Jatilas who formed distinct groups of ascetics and lived in hermitages. The story of these ascetics is preserved in the Jatakas (Fausboll No. 522). One commander-in-chief of Kasi, Sarbhanga, retired from the world to live the life of a hermit. They performed fire-sacrifice.

The famous Buddhist place, Uruvela, signifies a

great expanse of sandy banks. Dr. Bloch. attempted to derive its name from a large BEL or vilva tree (AR-ASI 1908-9). Lalitvistara and Mahavastu mention it as Urvilva. In a wide range of Buddhist literature, Uruvela is found invariably associated with the river Niranjana (Vinay-Mahavagga : Udana : Lalitvistara; Mahavastu). Uruvela in Buddha's time was probably located in Sena nigama or Senanigama. Sidhartha was charmingly impressed by this locality and his impressions are given in his own words—"Pleasantly picturesque is this part of the land. Delightful is the sight of the grassy wood-land. The river Niranjana is flowing on in a glassy stream, showing the bathing places with gradual descents of steps, presenting a charming landscape. and of affording glimpses into the neighbouring hamlets easy of access. This must needs be the fitting place for a scion of a noble race strenuously striving after the highest attainments." (*Lalitvistara*-Mitra's edition P. 33 : also *Mahavastu*). The *Chullavamsa* expressly represents a hamlet adjoining the Bo-tree as the birth place of the great Pali commentator, Buddhaghosh. Gaya proper was linked with Uruvela by an easy and convenient high way. (*Majjhima-Nikya*). Sujata's father, Nandika, was the most prominent man of this village. (*Lalitvistara* P. 334. *Mahavastu*).

Sujata is said to have made a prayer to the tree-spirit expressing this solemn vow that if the deity were pleased to grant her two wishes (i) of being married into a family of equal social status and (ii) for obtaining a son for her first born child; she would honour the deity

with religious offerings every year. On the fulfilment of these wishes, she proceeded to make necessary preparations for the first year's offerings on the Vaisakhi Purnima day (*Nidana Katha*, Fausboll-*Jataka* Vo. I. P. 68 *Lalitvistara*, P. 334-336)

But for Gaya, many interesting details of Buddhism would have been lost. Gaya may well claim the proud position of being the birth place of Buddhism. Bihar, in general, Magadha in particular, provided a peaceful retreat for the rise of Buddha and afforded opportunities for the demonstration of his attainments and greatness. That is why in *Majjhima-nikaya* and *Vinaya— Hahavagga*, Buddha has been represented as the most remarkable product and a most successful reformer of the Magadhan kingdom. It was in the tract of Uruvela that the sacred spots of Buddhism were conscentrated. Buddha used the Gayasirsa hill as a halting place while on his way to Uruvela. It was upon this hill, that he delivered the famous fire-sermon (*Addita-pariyaya sutta*). It is the place where Devadatta lived with his five hundred associates after having broken away from Buddha. It was here that Sariputta and Mogallana showed their marvellous feat in winning over misguided men and compelling Devadutta to suffer a serious discomfiture.

In Rock Edict VIII Asoka alludes to his pilgrimage to the site of Sambodhi. From foreign records, it appears that Devadatta's sect could not be completely crushed. Fahien and Hiuen-tsang attest that a new sect of Buddhism founded by Devadatta maintained its identity right up to

the time of their visits. Fahien says that he found at Sravasti a body of disciples of Devadatta still existing (Beal—I—XLVIII). Fahien and Hiuentsang found the city in a decadent condition. Hiuentsang says that in olden days, Buddha had delivered Sutras on mount Gaya. He refers to a stupa built by Asokaraj of which we have now no authentic evidence. Fahien found no Buddhist monastery here. All the three monasteries and other Buddhist relics, noticed by him, were found in the Uruvela region. Fahien's account is in agreement with Buddhaghosh. By Hiuentsang's time, Buddhist sanctuaries had enormously grown.

The earlier ancient three divisions of Gaya are now two clearly defined areas—Brahma gaya and Buddha gaya, the former predominated bv the Hindu shrines and the latter by those of the Buddhists, the former retaining the eternal domain of Akshayavata and the latter of the Bo-tree. Art with the trees in motif excercised a potent influence on popular mind. The Bharhut bas-reliefs contain a special scene of worship and perambulation on the historic spot of the enlightenment of a Buddha, the living memory of which is hallowed by the presence of cubical jewel seat of stone, and that of Bodhi tree. The tree is a representation of one at the foot of which a Buddda became a Buddha. With the wider propagation of Buddhism after Asoka, expanded the domain of the Sambodhi (Bo-tree). In his Bhabru edict, Asoka said—"All that is taught by the Budha is well taught." In one of the Gaya inscriptions, we have the following message—

"Let whatever merit may be in this serve the benefit of mother and father, to begin, for the benefit of teachers, preceptors and ultimately for the attainment of the fruit of supreme knowledge by the whole multitude of all sentient beings." (I.A. X—346)

Buddhism gave a new turn to the history of Gaya for all time to come. It has continued to be the sacred place of the Buddhists. There is no doubt that the attainment of Buddhahood at Gaya was an epoch-making event in human history. Asoka's visit to this sacred place proved a great incentive to the lasting work of piety done by those who copied his example. The Mahabodhi shrine has since then been visited by a number of Indian and foreign visitors. We have already referred to the visit of Fahien and Hiuentsang. A number of Chinese visitors had left inscriptions to commemorate their visits and acts of merit. A brief account of those inscriptions is given below :—

Chinese inscriptions

1. The inscription of the monk Che-yi (900-A.D.) Arriving in Magadha, he admired the Vajrasana and met the abbot of Vigyanmatra school. Kui-pao and other monks had also taken a vow. They altogether desired to pay homage to Maitreya and have now engraved the images of seven Buddhas which they place on record.

(ii) The inscription of the monk KO-YUN (1022 A.D.)—Ko-Yun left the imperial territory and came to contemplate on the country of Buddha. At thirty steps

to the north of the Bodhi tree he set up a beautiful ***stupa*** of the one thousand Buddhas. His account, as preserved in the inscription is as follows :—"compassion for the beings ...... supports the truth, manifests outside .... moon like face keeps itself ever fresh. The contemplation of thirty-two auspicious signs of Buddha is limitless .... The depth of compassion is the truth..... ... had made a rosary of pearls to maintain through it friendship and relationship ..... . The three vehicles have opened the path of Bodhi ..... he carries with him all beings beyond the gates of human affection .... the essence of egoism is entirely destroyed ......". It is a very long inscription and he praises the Nirmana-kaya, Sambhogakaya and Dharma-kaya in high words.

(iii) The inscription of the monk, Yi-ts'ing (1022).— He and other monks set up a ***stupa*** in stone.

(iv) The inscription of Shao-pin (1022)

(v) The inscription of Huai-wen (1033)

The erection of the stupa in honour of the Emperor (Taitsong) by emperor and Dowager Empress of the great Soong dynasty wherein the emperor desires to receive personally from the Buddha, the account which confirms the scriptures.

Cunningham in his ***Mahabodhi*** (p. 70 . . 71) has given portion from the "Hymn of praise" by Chiaug Hsia-pias which reflects the religious sentiment that prompted the band of chinese pilgrims to undertake a perilous jonruey to India :—

"The reputation of King Asoka extends afar;
He rested in wonderful perception of the doctrine.

A jewel among grains of sand,
Immortal, he will permeate the great void.
No beginning, no birth, no death:
All distracting influences at an end."

Not only the Chinese but also the people of other nationalities and countries flocked to Gaya. With the historical tradition of Bodh-Gaya have been associated lasting homages from such foreign kings as Devanampriya Tishya and Meghavarna of Ceylon; His imperial majesty Tai-tsung of China and the king of Upper Burma. It is believed that there is a Burmese Inscription at Gaya. There is doubt that Gaya was one of the important centres of Buddhist art during the Pala period as the Kirkihar finds would have us believe. Various inscriptions ranging from the 3rd century B. C. down to the latest period have been discovered at Gaya and all these point to its antiquity and religious importance.

Routes in Buddha's time

It will not be out of place to give in outline a brief sketch of the routes followed by Buddha to and from Gaya and other routes of his time. In the early days of his missionary life, when Buddha's activities were confined to Magadha-Anga, the three Kassapa leaders attracted his attention. He sent out his followers in other directions for conquest and himself took the arduous journey to Gaya and Uruvela to convert the Kassapa brothers. They were held in high esteem by the people of Anga and Magadha but they were converted by the Buddha.

The ancient line of communication is an interesting

study no doubt, but the paucity of materials stands in our way. Grierson has furnished the following information (*Annual Report of the Archaeological survey*—Vol VIII).

(i) "The old Gaya-Patna road ran along the east bank of the river Phalgu from Gaya northwards, passing close to Islampur and Tilara through Hilsa. From Tilara, however, a road must once have gone direct to Patna, as the Chinese pilgrim Hiuen-tsang travelled by it from that city. It must have been a difficult one, involving a crossing of the ancient Sone and most of the traffic probably went along the easier road by Hilsa and Fatua, which must have been a somewhat important port.

(ii) "The Banaras-Rajgir Road seems to have crossed the old Sone at Sonebhadra, the Morhar at Ghenjan and the Phalgu and the Patna-Gaya road at Jaru.

(iii) "The Arrah-Rajgir road seems to have crossed the old Sone at Bhagwanganj, the Phalgu at Tilara and passed through or close to Islampur.

(iv) "The Patna-Rajgir Road probably crossed the old Sone somewhere near FatahpurKalan. It then crossed the Phalgu and Fatua branch of the Gaya-Patna road at Hilsa and passed through Nalanda and Silao.

(v) "The Gaya-Banaras road seems to have struck the Banaras-Rajgir road at Sone-Bhadra on the old Sone and passing through Konch, crossed the Morhar at Pali to avoid two branches of the river, which it would have to meet if it had crossed either above or below.

(vi) "The Rajgir-Tamluk road, connecting the bay

of Bengal with the north west, probably entered the Gaya district via Singara pass and Rajauli.

(vii) "The Banaras-Tamluk road probably went through Palamu and Ranchi." (*Notes on the district of Gaya*—Pp. 15-16)

The Pali canonical texts contain a general description of routes (i) from Rajgriha-Nalanda to Senanigama in Uruvela (ii) from Rajgriha to Kassapa's hermitage in Uruvela (*majjhima-nikaya, Vinaya Mahavagga*). (iii) from Rajgriha to Davsinagiri, (iv) from Nalanda-Rajgriha to Pasenaka-Chetiya ; (*Sutta-nippata, Vathu-gatha*), (v) from Uruvela to Gaya proper ; (vl) from Rajgriha to Gaya proper (*Vinaya-Chullavagga*) (vii) from Uruvela-Gaya to Banaras—Isipatana (*Vinya-mahavagga*) ; (viii) from Banaras to Rajgriha and (ix) from Orissa to Uruvela-Gaya. Mr. B.M. Barua has discussed this ancient trade-route in his famous work, "*Old Brahmi inscriptions* (Pp. 218-220). We are not told in the Buddhist texts about the actual routes, distances and halting places. Asokan inscriptions are silent on this point. From *majjhima-nikaya* we learn that there was a high road, connecting Uruvela with Gaya, which extended as far as Banaras in the west. *Vinaya-mahavagga* adds that this road went southwards as far as Orissa.

Buddhaghosh informs us that the distance between Bodhi-tree and Gayasirsa covered a distance of six or seven miles and the extension of the same to Banaras was about 150 miles. *Jataka, Nidana-Katha* supports Buddhaghosha in matters of distance. According to Fahien, there is some difference (Beal—I—P. Lxvii). According to *Lalitavistara*, Buddha walked Urnvela to Gaya, then Rohtasgarh, thence to Urvilva-Kalpa (?) and then to

Sarthipur and from there to Banaras accross the Ganges (Fausbole—*Jataka*—1. P. 81). *Mahavastu* traces the journey as follows :—

(i) Urvilva to Gaya
(ii) thence to Apar-gaya (western Gaya)
(iii) from this place to Vasala
(iv) then to locality called Chunjadvota
(v) thence to Rohtasgarh
(vi) to Gandhapur
(vii) thence to Sarthipur
(viii) thence to Benaras accross the Ganges by a ferry boat. The rivers Poonpoon and Sone are completely passed over in silence though the *Mahabharat* distinctly mentions the Ganges and the Sone as the two rivers that had to be crossed in travelling in the region of Magadha and the Gorathgiri, from the summit of of which one might have a view of Girivraja, the then capital of Magadha (*Sabhaparva* chapter-20. verse 29-30) Various other routes and trunk lines must have been there to connect Gaya with other parts of India, as it was a city of importance after Asoka who made Buddhism a world religion.

Though famous as a Buddhist shrine, Gaya is no less

Gaya, the meeting place of Hinduism and Buddhism

important in Hindu mythology. It would be correct to say that it has the proud privilege of being the meeting place of both Hinduism and Buddhism. The greatest pali commentator, Buddha ghosh, who hailed from Gaya, was well up in vedic lores and had drunk deep at the foun-

to' Patanjali s system. Prior to Bundha, Gaya was the chief centre of the Jatilas and we have seen how they were converted to Buddhism. According to the Buddhist legend, the Saiva Brahmanical deity Maheswar was entrusted with the act of guarding the Buddha. This is, to a great extent, testified by Hiuentsang (Beal-II-P. 119)

Sasanka of Bengal, is described, as a formidable enemy of Buddhism, by Hiuentsang. The cutting of Bodhitree has been described as an act of Vandalism. During this period, Saivism made its sapremacy feit in the entire region of Gaya. From the Pala records it appears that Saivism was flourishing in Gaya side by side with Buddhism without any feeling of enmity. The Gaya inscription of the reign of Dharmapal, dated in the 26th yrar, amply testifies to this fact. This inscription proves that the Buddhists were tolerant and liberal enough, even to allow a Hindu to instal a figure of his deities, Siva and Brahma, in their temple at Bodh-Gaya.

The Bodhi tree is an object of worship to the Hindus. The ready acceptance of this tree as an additional object of worship enabled them to include Bodh Gaya in their holy land. Most of the existing temples of Gaya were built during the time of the Pala rulers. Aswattha represented the tree of life and the symbol of vitality and Buddhism represented the dynamic energy and expansive force of culture. The mingling of the two themes intimately came under the broad canopy of Hinduism. Buddhism no where struck a discordant note which is unacceptable to the civilised humanity. Even the great

Vaishnava reformer, Chaitanya, visited Gaya. We learn that in the 15th century, one, Rambhatta, went on a pilgrimage to Gaya and returned to Prayaga via Tirbhukti (*I. O. Catalogue*—P. 214. No. 804).

From time immemorial, Gaya has continued to be a a religious centre. Buddha's enlightenment at Gaya is a great event and a lot has been written on this point in the vast ocean of Buddhist literature, here and abroad. There are various missing links which await solution. All sects of the Hindus and the Buddhists owe a deep debt to Gaya in this respect. Gaya Mahatmya brings into light various points of historical and religious importance. Its importance in the history of Buddhism has been rightly recognised by scholars of all the Buddhist countries. ***Mahabodhi is an international shrine and pride of India, in the sense that it was here that Siddhartha became the Buddha and stirred the entire humanity.***

(b) Rajgriha

Hardy believes that Rajgriha is so called because every house in it resembled a palace. It was also named Kusagrapur or the royal city of best grass (Beal-*Hiuent-sang*—149). It possesses very old structural monuments of India. From the sixth century B. C. we have its connected history. Its former name was Girlvraja. Rajgriha came into prominence during the Buddhist period. We learn from the Ramayana (Lxviii) that Girivraja was the capital of Aswapati, Bharata's maternal grandfather. Cunningham has confused this Girivraj of the Ramayana with Rajgriha (ASR, 1. 20), though Girivraja of the Ramayana was beyond the river Vipasa in the Punjab

and had no connections wfth Magadha whatsoever. From the Mahabharat, we learn that it was the capital of Magadha (*Adiparva*—CXIII). Jarasandha ruled here. Keith *holds that the Chakravarti doctrine was encouraged by the efforts of Magadha. Sabhaparva* (XXII-4) gives us the following description :—" ..... its stock of water is inexhaustive, it is adorned with five mansions and it is entirely free from all dangers. The five large hills, Vaibhara, Varaha, Vrisabha, Risigiri and the beautiful Chaityaka, seem jointly to protect the city .... The city is impregnable ...... is ever enlivened with perennial festivities.

Rajgriha became more famous in the Buddhist period. It was the centre of Jainism during the reign of Bimbisar. He is regarded as the builder of new Rajgriha. Fahien notes that it was a deserted town during his visit. There is, no doubt, some difference between the accounts of Fahien and Hiuen-tsang but both of them agree that this ancient city was enclosed by the five Hills. They saw four *stupas* commemorating certain incidents in the life of Buddha (*A. S. R.* 1905-6—1913-14). According to *Sramannaphala-sutra*, Ajatasatru started from the old city to pay his respects to the Buddha. From the Jain sources, we learn that Lord Mahavir spent a considerable period here (*S. B. F., XXII 264*). Bimbisar went to meet the Buddha surrounded by twelve myriads of Brahmanas and householders of Magadha (Ibid—XIII 136). Buddha delivered his *Pabajjasutta* on the Vulture's peak. (Ibid X(ii) 67) and also the *maghasutta* (explaining Dhamma)

at Rajgriha. The *Mahaparinirvvan sutta* was delivered at the vulture's peak *Sabhiyasutta* was also delivered at Rajgriha (Ibid 85). About Rajgriha, Buddha once said to Anand, "On one occassion Anand, I was dwelling at Rajgaha in Banyan grove, at .... the Robber's cliff ....in the Sattapanni cave on the the slope of Mount Vaibhara ..... black on the slope of Mount Isigili .....in the Tapoda grove ..... in the Bamboo grove .... in Jivaka's mango grove .... in the Deer forest of Maddakuthi and all these are pleasant." (Ibid XI-56; *Samyukta Nikaya*, 1.8; *Vinayapittaka* 1.286 *JBORS*-IV-article by D. N. Sen).

Buddha on Rajgriha

The very soil of Rajgriha is saturated with spirit of the Buddha. It was here that he first begged when Bimbisar wanted to tempt him with wealth. He spent a considerable portion of his life here. Aswaghosh speaks of it in high terms, distinguished by its encircling hlils, well-guarded and decorated, consecrated and hallowed by auspicious and sacred places (*Buddha-charita*) According to *Viman-vathu* (I.16) it was the best of towns.

Buddha and Rajgirhas.

Taking with him the Kassappas and their thousand disciples, Buddha went on to Rajgriha where Bimbisar came with a great host of citizens to receive him. The king served Buddha with his own hands and then made the donation to Buddha and the Order of a park known as the Veluvana (Bamboo-grove). At Rajgriha, lived Sanjaya with 250 pupils, among whom were

Sariputta and Moggallan. These two had made one another a promise that whoever should first win the immortal should tell the other. Sariputta saw the elder Assaji going early in the morning for alms. He approached and greeted him and enquired about his teacher. He referred to the Sakyamuni. Sariputta and Moggallana accepted Buddha as their teacher and informed other disciples of Sanjay about the same. Buddha stayed at Rajgriha for two months and he spent about six or more retreats there in course of his wanderings.

Buddha returned from Kapilvastu to Rajgriha and stayed at Anupiya on the route to Rajgir. Anupiya was the place where he had first stayed in his flight from home. On returning to Rijgriha, Buddha stayed in the Sitavana. Anathapindaka had come to Rajgriha on some business. His sister was the wife of the guild-master of Rajgriha. When he arrived, he found the entire family busy preparing a meal and on learning the truth he became eager to visit the Buddha. He met and was converted and he invited Buddha to Sravasti. In the fourth year of his preaching, he converted Ugrasen of Rajgriha (*Dhammapada commentory*-IV. 59), In the sixth year, the miracle of the pairs was performed again. The guild-master at Rajgriha had set up a sandal-wood-bowl at the end of a long bamboo, and challenged any one to rise in the air by magic power and get it down. At the suggestion of Moggallan, elder Pindola performed the feat and when the Buddha came to know of this, he forbade both the use of wooden bowls and the display of magic powers.

In the *Abhayarajkumar Sutta*, prince Abhaya is said to be associated with Nirgranthas at Rajgriha. Nataputta suggested that the prince should go to Buddha and win fame by asking Buddha a question that would put him in a dilemma. This attempt of the Nirgranthas could not succeed as Abhaya was convinced by Buddha. Buddha journeyed from Rajgriha across the Ganges to Vaishali on his way to Kusinara. On this occasion, he was staying at Griddhakuta. He assembled the monks and gave them a discourse. On his way to Vaishali, he visited Nalanda, where Sariputta had uttered his 'Lion-roar' (Singh-nada) of the faith of Buddha. From Nalanda, Buddha went to Pataligama and addressed the villagers and prophesied the future greatness of the city.

Geography of early Buddhism

The home of Buddhism lay in south Bihar, that is, the country of the Magadhas with the capital at Rajgriha. In the sixth century B. C. Magadha and Kosala had developed into two rival kingdom. These are all the people that have any claim to be connected with the scenes of events in Buddha's life. The legend describes a journey which is a circuitious route from Godavari past Ujjeni, and includes most of the places famous in the Buddhist legend—Kosambi, Saketa, Sravatti, Setavya, Kapilavastu, Kausinara, Pava, Bhognagara, Vaisahli and Rajgriha. The course of journey may well represent the actual route established when these places had become the object of pilgrimage. Other cities like Champa, Banaras etc. are also mentioned.

Rajgir continued to be a famous Buddhist site even

after the capital was transferred to Pataliputra, After Buddha's death, his disciples assembled at Rajgriha to discuss and formulate principles. The first Buddhist council was held here. The very fact, that Buddha had spent a considerable period here and had delivered some important discourses, made it a place of Buddhist sanctity for all time to come. It was here that the famous discourse on prosperity of Vaishali was given when Ajatsatru's minister Vassakara, went to him to seek his advice on the proposed invasion of Vaishali. Vaishali is an important Buddhist site and figures prominently in the Buddhist literature.

(c) Vaishali

Vaishali is sacred not only to the Buddhists but also to the Hindus and the Jains. Even before the rise of Jainism and Buddhism, Vaishali was an important kingdom and its pre-Buddhist history is preserved in our ancient literature. Valmiki tells us that it was founded by a son of Ikshvaku. (*Balkanda*—chapter 47, V. V. 11-2). Ramachandra on his way to Mithila, had a view of the city of Vaishali. It was an excellent town, a veritable heaven (Ibid—chapter 45). Vardhamana Mahavira was an inhabitant of Vaishali. Out of his forty two rainy seasons, Mahavira spent no less than twelve in Vaishali. It was the centre of the Lichchavis and the area covered by it was very extensive.

Vaishali in Buddha's time

In Buddha's time, the city was encompassed by three walls and there were gates with watch-towers and buildings. The three districts were probably Vaishali proper, Kundagrama and Vaniyagama occupying respectively south-eastern, the north-eastern and the wes-

tern portions of the area. It was a populous and prosperous town abundant with food. It had many storied buildings, pinnacled houses, pleasure gardens and lotus ponds. *Lalitvistra* (Leftanu—chapter III-P. 21). gives us the following description." This great city is prosperous and proud, charming and delightful, crowded with many people, adorned with the buildings of every description storied mansions, buildings with towers and palaces, noble gate-ways and charming with beds of flowers in her numerous gardens and groves." Buddhaghosha is of opinion that there was monastery in the forest outside Vaishali. A building in a Kutagrasala resembled a the city of gods.

According to the *Mahavastu*, the citizens of Vaishali were distinguished as Abhayantara Vaishalikas. *Mahavaga* described Vaishali as "an opulent, prosperons and populous town, with 7707 pinanacled buildings, 7707 *aramas* and 7707 iotus ponds." The Buddhist texts single out eight of its famous Chaityas which were (i) Udena to the east: (ii) Gotamaka to the south; (iii) Saptamraka to the west: (iv) Kapinhaya. (vii) Sarandada and (viii) Markatahrada. The Lichchhavis made a gift of all these shrines to the Bttddha.

Important Chaityas of Vaishali

Buddha and Vaishali

His quest of the teacher led the unknown Buddha, the Bodhisattva, to proceed towards Vaishali as the place which was then known for its abudance of spiritual teachers. There Buddha found his teacher Alara Kalama.

a native of Vaishali (*Mahavastu* II. 118) Alara was so advanced in his meditation that sitting on the road, he did not see or hear any rattling (*Mahaparinibbansuttanta*— IV. 35). According to Rhys Davids, Buddha found his first two teachers, Alara and Uddalaka, at Vaishali and even started his religious life as a jain under their teachings. We are not fully aware of his early contacts with Vaishali.

Regarding his first visit to Vaishali, we have some information in the Buddhist text. The city was under the scourge of a fearful epidemic of plague to which it could not find any antidote. The Lichchavi assembly decided to invite the Buddda who was then in Veluvana (Rajgriha). The Lichchavi, Mahali, a friend of Bimbisara and son of the Chaplain of Vaishali, was sent for this purpose. The Buddha accepted the invitation and started with five hundred Bhikshus. The Magadhan king provided all comforts on the way and himself accompanied him up to the Ganges. The Lichchavis were ready to pay obeisance on the other side and their decorations were far ahead of the Magadhan king. The Council's president, Tomara, was appointed representative to receive the Buddha, who was given a right royal reception.

His reception was followed by arrangements for his permanent connections with the city. A rest house, Kutagarasala was built for him and this was known as Maha-vana. Ambpali gave him her famous mango-grove and her Balikarma. As soon as the Buddha set foot on the Vajji terretory, there was a thunder-storm and rain fell in torrents. The malign influences disappeared. In the evening, the Buddha taught Anand the *Ratanasutta*

and ordered that it should be recited within the city. This was performed by Ananda. Buddha himself recited this *sutta* to the assembled people and 84000 persons were converted. The Buddha left Vaishali after seven days and the Lichchavis accompanied him to the Ganges with redoubled honour. It was in the sylvan retreat of Maha-van, that Buddha delivered many of his discourses. To name some of them, they are ***Mahali***, ***mahashanada***, ***cnlsaccak***, ***mahasaccak***, ***Tevijja***, ***macchagotta***, ***Sunakhatta***, and ***Ratana***. In these, we find many interesting accounts of the different sojourns of the Buddha.

Many decisions affecting Dhamma and Sangha were made at Vaishali.. According to the ***mahavagga***, Buddha once saw some Bhikshus of Vaishali with superflous "Chivara" and he, then and there, fixed the maximum number of robes at three, viz. one doubled Sanghati, one single Uttarasanga and one single Antarvasaka. It was at Vaishali, that he permitted the use of strainers and filters for the Bikshus. At Vaishali, Buddha received a deputation of Sakya ladies by Mahaprajapati Gautami and permitted the Order of Nuns, at the instance of Ananda. The magnetic personality of Buddha no doubt influenced Vaishali. Buddha loved Vaishali so much that even on his way to Kushinara, he gave an elephant-like look behind to Vaishali.

About the secret of Vaishali's success, we have to look to seven points taught by him at the Sarandada Chetiya (a) "the Vajjians hold full and frequent assemlies; (b) meet together in concord and carry out business in concord, (c) enact nothing already established, abrogate

nothing that has been already enacted and in accordance with the ancient institutions: (d) hold it a point of duty to hearken to their works: (e) follow the religion established (f) uphold tradition and honour their pledges and respect and support their elders and do not allow girls to be taken away by force or abducted, (g) support and fully protectet the holy men among them"—so long as as these seven *Aparihaniya Dhamma* are followed, the Vajjians be expected not to decline but prosper. The Buddha further says in the *Samyuhta Nikaya*—"Look ye Bhikhsus here, how these Lichchavis live sleeping with logs of woods as pillows, strenuous and diligent, zealous and active in archery—the Magadhan king (Ajatsatru) can find no defect in them nor can he discover any cause of action against them" (II. 267-68). Vaishali attained a high cultural level. The people were fond of many sports. They were also keen on education. The Lichachavis used to go Taxila for receiving educatinns and we know of Mshali, who after returning from Taxila, educated 500 Lichchavi youths. These again became teachers and spread education throughout the country. Vaishall continued to be the centre of Buddhism for centries to come and the second Buddhist council was held here.

The Second Buddhist Council

The main sources of information on this point are the *Chullavagga* of the *Vinayapitaka* and the *Vinayaksudrakarvastu Vinaya*. The *mahavstu* and the *manjusrimulakalpa* also contain some account regarding this council. The Second Buddhist council was called for by the

critical situation created in the Buddhist church, by the Buddhists of Vaishali. who introduced ten innovations in the doctrine and practice, which were opposed to be against law.

The ten points were :—

(i) "*Salt in horn*"—in order to season unsalted foods, when received. This contravened, according to one view, the rule against the storing of articles of food.

(ii) "*Two finger's breadth*"—Taking food after mid-day, i. e. when the shadow of the sun had passed two finger's breadth beyond noon;

(iii) "*Visiting the village*"—Going to a neighbouring village and taking a second meal there the same day if invited, committing thereby the offence of over-eating.

(iv) "*Dwelling*"—Holding the *uposatha* feast, separately by monks dwelling in the same district.

(v) "*Consent*"—The carrying out of official acts by an incomplete chapter, on the supposition that the consent of absent Bhikshus was obtained afterwards.

(vi) "*Example*"—The following of a practice because it is so done by one's tutor.

(vii) "*Unchurned milk*"—Taking unchurned milk, even after the meal time.

(viii) "*Unfermented palm-wine*"—Drinking unfermented palm-wine.

(ix) "*seat without fringe*"—The use of mats to sit on, which were not of the prescribed size, if they were without fringe.

(x) "*Gold and so forth*"—Accepting gold and silver.

When Yasa Sthabira came to know of these events,

he betook himself to the Mahavana Vihara and resolved to settle the matter. Unable to convince these offending monks of their error, he sent his summons to the Bretheren of all quarters to an assembly to decide the issue. All flocked to Vaishali at his call. These monks decided that the most authoritative Buddhist of the day, the divine Revata, should be asked to preside at the Assembly. It was with diffiiculty that he was found out and persuaded to come and take part in a controversy. The Vaishali monks tired to win over Revata even by bribing his disciple Uttara.

The first question that Revata settled was that the Sangha must decide the issue at the place of its origin, viz—Vaishali. The long-drawn dispute could not be settled early and Revata decided to refer the dispute to a committee of eight, four monks of the east and four of the west. The committee met at Balikaram as a secluded spot. The oldest Thera Sabbakamin, of highest authority was associated with this committee. The committee decided against the Vajjian monks. The decision was put before the plenary session of the Assembly attended by 700 monks. The *vinaya* was rehearsed at the Assembly and its text was settled. Each of the Vaishali innovations was separately condemned by vote as being against the *vinaya*. They completed their works in eight months. In this way, Vaishali played a most important part in the history of Buddhism and the evolution of its cannonical literature.

According to the Sinhalese tradition, it is believed that after the second Buddhist council had ended, the

loosing party held a council of their own. The Schism apparently became serious and the rival council established what is called the Mahasanghika school or *Acharyavada* as opposed to the orthodox Theravada. The Mahasanghikas made a new collection of scriptures and are said to have met in Kutagarsala of the Mahavana. Vaishali became the first centre of schism and heresy within the Buddhist church. Mahasanghika came into existence as a separate sect with its own redactions of the canonical literature.

Buddha's Alms-bowl and Vaishali

It is interesting to note that Vaishali was celebrated in the early ages of Buddhism for the possession of Alms-bowl of Buddha, which he had given to the Lichchhavis when they took leave of him. Fa-hien says that he gave them his alms-bowl as a memorial. It was in Ceylon that Fa-hien heard that Buddha's alms-bowl was in Vaishali. From Taranath, we learn that the king of the Yeuchi invaded Magadha and carried off the bowl of Buddha and Aswaghosh. The whole episode seems to have been forgotten during the time of Fa-hien, who incidentally heard about it in Ceylon.

Chinese travellers' account of Vaishali.

Fa-hien gives the following account—"Going south east twelve Yojanas from Kusinagara, we arrive at the spot (probably Kesariya in the Champaran district) where the Lichchhavis left the Buddha. From this, going five Yojanas eastward, we arrive at the oountry of Vaishali. To the north of the city, there is a Vihara of a great forest, which has a two

storied tower This chapel was once occupied by Buddha. Here also is the tower which was built over half the body of Ananda......Amrapali built a tower for Buddha; the ruins still exist. Three Li to the south of the city, on the west side of the road is the garden which the lady Amarapali gave to Buddha as a resting place. When Buddha was about to enter Nirvana......he left Vaishali by the western gate and addressed his followers—"In this place I have performed the last religious act of my earthly career".

Three li to the north-west of the city is a tower...... Buddha, when standing beside this tower, addressed Ananda thus—"after three months I must enter Nirvana .....Going east from this point three or four li there is a tower. One hundred years after the Nirvana of Buddha there were at Vaishali certain Bhikshus who broke the rules of the *vinaya* in ten particulars ...... at which time the orthodox Bhikshus compared and collected the *vinaya pitaka* afresh.

Going four Yojanas east, we arrive at the confluence of the five rivers. When Ananda was going from the country of Magadha towards Vaishali, desiring to enter Nirvana, the Devas acquainted King Ajatsatru of it. The king immediately set out at the head of his troops and arrived at the bank of the river. The Lichchhavis likewise set out to meet him (Ananda) and arrived at the site of the river. Ananda then reflected that, if he were to advance, king Ajatsatru would be much grieved, and if he should go back, then the Lichchhavis would be indignant. Being perplexed, he forthwith entered the Samadhi

and entered Nirvana in the midst of the river ...... crossing the river and going south one Yojana, we arrive at Magadha and the town of Pataliputra".

Hiuentsang gives us the following account of Vaishali. "The Kingdom is about 500 li in circuit. The soil is rich and fertile ...... mango and banana are very plentiful ...... The manners of the people are pure and honest. They love religion and highly esteem learning. Both heretic and believers are found living together. There are several hundred Sangharamas, which are mostly dilapidated ...... The followers of the Nirgranthas are very numerous ...... Vaishali is in ruins ..... North west of the city five or six li is a Sangharama with a few disciples ...... By the side of it is a *stupa* It was here, Tathagata delivered the *vimal Kirtisutra.* To the east is a stupa. It was here, Sariputta and others obtained a perfect exemption. To the south east of this spot is a stupa, this was built by a king of Vaishali. To the north-west is a stupa built by Asoka ...... with the figure of a lion on the top. To the south of the stone-pillar is a tank ...... To the south of this tank is a stupa ...... It was here (in the old house of Amrapali) that the aunt of Buddha and other Bhikshunis obtained Nirvana.

"Both within and without the city, the sacred vestiges are so numerous that it would be difficult to recount them all ...... Tathagata left them (Lichchavis) his *patra* as a token of remembrance ...... Going south east from the city 14 or 15 li, we come to a great stupa. It was here, the convocation of 700 sages and saints was held."

A short history of Vaishali in the Buddhist period

"Vaishali, during Buddha's time, was the seat of a most powerful oligarchical republic. The Lichchavis constituted a most powerful section among the Vajjians. There is no mention of any monarchical Kingdom in Mithila in the Buddhist records about Buddha's time. The centre of activity now shifted from Janakpura to Vaishali. The Vajjians consisted of the eight confederate clans of whom the Lichchavis of Vaishali and Videhas of Mithila wer ethe most powerful. The Lichchavis came into collision with the mighty kingdom of Magadha. Ajatsatru conquered Vaishali and occupied Tirhut. During the Mauryan period, it continued to be rnled from Pataliputra.

Vaishali lay on the road between Pataliputra and Nepal and was visited by Asoka, who erected a lion pillar there, though he is said to have removed off the sacred relics of Buddha. Perhaps his line of march is marked by a lion pillar of Lauriya-Areraj, Lanriya Nandangarh and Rampurva. It seems that he followed the route taken by Buddha on his way to the place of his *Nirvana.* Tradition assersts that Kanishka carried off to Gandhar the famous alms-bowl of Buddha from Vaishali. Vaishali was one of the few great cities in the 6th century B. C. which formed so important a factor in the social and political life of India, as will be evident from a study of its constitutional history.

The Lichchavi state was the biggest one and its area

Constitutional history of Vaishali

covered about 5000 sq. miles. They were all Kshatriyas and were known as Rajans. Each member of the aristocracy owed a military service to the state. Though everyone had the same powers and rights, the voice of the elders prevailed. We have seen above the specialities of the Lichchavis, pointed out by Buddha. This shows that though the sovereignty was vested in the large number of persons, in actual practice, the real power was excercised by select respectable members of the Assembly. The general assembly elected the executive of the state.

The material prosperity and its cultural progress were due to its republican government. The Lichchavi republican President, Chetaka, took the iead in organising a federation of republics comprising nine Mallakis, and 18 Ganarajas of Kasi-kosala besides the nine Lichchavi republics. The Lichchavi, republic was organised as a vast confederation known as the Vajjians. The executive of each republic was a body of eight or Astakulaka representing its dlfferent sections. The judicial officers were known as Vinischaya, Mahamattas, Vyareaharikas the legal experts and Sutradharas. An appeal lay to Senapati and from him to the civil chief and from him to to the Raja as the final judge. The working conformed to the Buddha's injunctions.

History of Nalanda

(d) N A L A N D A :—Nalanda is one of the most ancient places of Bihar and its history goes back to the

dpys of Mahavira and Buddha. The Jain texts tell us that it was a suburb situated to the north west of Rajgriha. Mahavira spent fourteen rainy reasons here. Buddha often visited this place which was pruspeious, teeming with population and containing a mango-grove called Pavarika. The *Mahasuddasan Jataka* tells us that there was a place named Nalaka near Rajgriha where Saripntta was born. The name Nalaka or Nalakgrama appears as the centre of Sariputta's activities (B.C. Law-*Geography of early Buddhism P- 31*). According to *Mahavustu*, Nalanda-gramaka was at a distance of half a Yojana from Rajgriha.

According to Hiuentsang, the place owed its name to Naga of the same name who resided in a local tank. Taranath suggests that Asoka gave offerings to the Chaitya of Sariputta that existed at Nalanda and erected a temple here. On this authority it can be said that Asoka was the founder of the Nalanda Vibara. It has been held by the same authority that the famous Mahayana philosopher, Nagarjuna, began his studies at Nalanda. Brahmana contemporary of Nagarjuna Suvisnu, ts said to have built 108 temples at Nalanda to prevent the decline of both the *Hinayana* and *Mahayan* schools of Buddhism. Aryadeva of the Madhyamika school and Asanga of the *Yogachar* school and *Dharmakirti* are also associated with Nalanda.

The Gupta kings built a number of monasteris at Nalanda. Fahien does not mention the monastic establishments of Nalanda, though he mentions it in connection with the birth place of Sariputta and also about the exis-

tence of a stupa. Hiuentsang saw here an eighty feet high copper-image raised by Purnavarman, "the last of the race of Asokaraj," belonging to the early sixth century A. D. —Harshavardhan of Kannattj, greatly helped the institution by his munificience. He remitted the revenues of about a hundred vitlages as an endowment of the convent and two hundred householders in these villages contributed the required amount of rice, butter and milk. Harsha called himself the servant of Nalanda monks. Royal patronage was the keynote of the prosperity of Nalanda. Huentsang says "A long succession of kings continued the work of buildings using all the skill of the sculptor, till the whole is truly marvellous to behold."

The Nalanda inscription of Yasovarmadeva gives a a glorious description of the place in the ollowing words :—"Nalanda, with her learned men, famous on account of their good scriptures and art, mocks as it were, at ail the cities of great emperors.

"The row of whose monasteries with their pinnacles kissing the clouds is, as it were, designed by the creator to be a beautiful garland of the earth shinning high in the space, and being the delightful home of the community of monks who are the abode of good learning, with the palaces and temples brilliant with the network of rays issuing out of various jewels, assumes the splendour of *snmeru* the beautifttl home of hordes of noble Vidyadharas.

"Here, hing Baladitya erected this spacious, unique

and white palace of the Lord Buddha, the son of Suddodhana, as if out of a desire to insult Mount Kailash.

"The palace, it seems, went round the whole earth, disgracing the splendour of the moon, putting a stop to the beauty of the chain of peaks of Himalaya, then defiling the white river of the sky and silencing the sea of critics ; having realised that it was futile to wander about in a world where there was nothing to vanquish, it now stands aloft, as if as a pillar of the great fame it has won."

Another inscription tells us that Vipulasrimitra erected a monastery at Nalanda which was an ornament of the world surpassing in a wonderful manner the palace of Indra. Many specimens of the official seals of the Nalanda monastery exist, with the inscription, "*Sri Nalanda Mahaviharasya arya bhikshu Sanghasya*". Seals of Narsinghgupta, Kumargupta II of the gupta dynasty, Sarvavarman, Avantivarman of the Moukhari dynasty, Bhaskarvarman of Asssm, Harshavardhan of Kanauja, Pashupatisinha, Devasinha and Isansinha of unknown lineage have been found.

The Pala emperors, noted for their Mahayana Buddhism, established monasteries at Vikramsila, Odantpuri and also patronised Nalanda. According to Taranath, the head of the Vikramsila monastery had control over Nalanda. There are ample evidences to show that the Palas continued to be liberal in their munificence to Nalanda. We learn from the Mongbyr copper-plate of Devapala that at the request of Maharaja Balputradeva of Suvarnadwip, Devapala granted five

villages for the maintenance of monks in the monastery built by Sumatran king.

Important chinese & other scholars of Nalanda

Hiuentsang recounts a few of the monasteries and temples that he saw. He gives a long list of monasteries and other stupas. He was very warmly received at Nalanda and resided here for a long time. According to this great chinese scholar, Nalanda was bustling with literary activities. He says—"The priests to the number of several thousands are men of the highest abliity and talent. Their distinction is very great at the present time, and there are many hundreds whose fame has rapidly spread through distant regions. Their conduct is pure and unblamable. They follow in sincerity the precepts of the moral law. The rules of the convent are severe, and all the priests are bound to observe them The countries of India respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning till night they engage in discussion, the old and the young mutually help one another. Those who cannot discuss questions out of the *Tripitaka* are little esteemed and are obliged to hide themselves for shame. Learned men from different cities, on this account, who desire to acquire quickly a renown in discussion, come here in multitudes to settle their doubts, and then the streams of their wisdom spread far and wide. For this reason some persons usurp the name of Nalanda students, and in going to and fro receive honour in consequence. If men of other quarters desire to enter and take part in the discussions, the keeper of

the gate proposes some hard questions ; many are unable to answer, and retire. One must have studied deeply both old and new books before getting admissions. Those students therefore, who come here as strangers, have to show their ability by hard discussion ; those who fail compared with those who succeed are seven or eight to ten."

Hiuentsang's Indian name at Nalanda was Mokshadeva. Long after his departure, Prajnadeva sent him a pair of clothes. Nalanda, by then, had acpuired a celebrity all over ihe east as centre of Buddhist theogony and educational activities.

Hiuentsang was taken to Shilabhadra, the head of the university. Hiuentsang had come to learn the principles of Yogasastra from Shilabhadra himself. His prayer was accepted. He inspired so much confidence that Shilbhadra deputed him to expound the *Mahayana-samparigraha-Sastra* and comments on the difficulties of the *Vidyamatrasiddhisastra*. He occupied a more honourable post at Naland. He attempted to reconcile two contradictory doctrines :—(i) there is nothing to be attained by efforts ; and its opposite (ii) that we may attain the one true nature by Yoga. The composition was very highly spoken of and it was in the curriculam for study. Only recently his *"Vijnapti-matrasiddhisastra's* Sanskrit restoration has been pubiished by Mahapandit Rahul Sankritayana (JBORS 1933). He defeated the heretic of Lokayat sect (Shun-si). His refutation of the Sankhy-sastra appears strikingly original and unique. In his time ten thousands studied the great vehicle.

It—sing reached India in 673 and studied at Nalanda for a considerable period. He regarded the iife of Naiandа monks to be an ideal which should be foilowed by the Buddhists all over the world. Strict rules of discipline were followed. The daily life was regulated by a water-clock. He collected 400 Sanskrit texts and translated 150 verses of Matrichet. The reasons for translating these hymns are given by him: "The author Matrichet, treats generally of the sfx parmitas, and expounds all the excellent qualities of the Buddha, the world-honoured one. These charming compositions are equal in beauty to the heavenly ffowers, and the high principles which they contain rival in dignity the lofty peaks of a mountain .... Even men like Asang and Vasnbandhu admired them greatiy. Throughout India, everyone who becomes a monk is taught Matrichet's two hymns, as soon as he can recite the five and ten precepts. This course is adopted by both the Mahayana and Hinayana schools; there are six reasons for this (s) these hymns enable us to know the Buddha's great and profound virtues; (il) they show us how to compose verses, (iii) they ensure purity of language; (iv) the chest is expanded in singing them. (v) the nervousness in assembly is overcome by reciting them and (vi) by their use, life is prolonged, free from disease ..... these beautiful literary productions have not as yet been brought to China." (J. R. A. S. Itsing—XXXIII P. 157-58).

A number of scholars from China, Japan and Korea came to Nalanda. Yuan chin reached Nalanda and stayed

there for three years. He met here a noted priest of Ceylon from whom he received a copy of the Yoga and the sacred books. He paid a second visit in 664 A. D. Tao Hi, kcown as Srideva, studied at Nalanda. He left more than 400 chinese sutras and Sastras at Nalanda. A Korean, Aryavarman, came to Nalanda and engaged himself copying many *sutras*. He was well versed in *Vinaya* and *Abhidharma*. He died at *Nalanda*. Another Korean, Hwui-Nieh, remained here for a long time ae is attested by Itsing. He wrote Sanskrit works which were presevcd at Nalanda. Eodhidharma of Tukhar country came to Nalauda where Itsing met him. Tao-sing visited Nalanda. His Indian name was Chandradeva, who was much honoured by the king on account of his youth. A Mahayan priest named Tang stndied Sanskrit at Nalanda. Shilaprbha (Tao-lin) studied Kosa. Hwui-stayed at Nalanda for ten years.

A minister of Tibet came to Nalanda aud stndied here. The circumstances of his visit are as follows :— The king of Tibet, Srong-tsan, was very anxious to introduce art of writing into Tibet. He sent several young men to India, but they returned back on account of difficulties on the way. Thereafter, Thonmi, the son of Anul, a brave, talented minister of the king, undertook to visit India for the purpose of studying Indian langugases. The king furnished him with a large quantity of gold, to enabla him to make presents to the Indian princes and professors of Sanskrit learning. He travelled soutwards to India and hearing of the fame of a Brahmin, named Lipidatta, noted for profi-

ciency in the art of writing, he went to him. Under Lipidatta, his intelligence developed and the lamp of knowledge being lighted, he learnt the sections of Nagari and Gatha—characters. Having finished his education under Lipidatta, he proceeded to the great monastery of Shri Nalanda and having placed himself under the tuition of Acharya Devavida Sinha, he studied the sacred literature of the Brahmanas and the Buddhists. While Thonmi Sambhata was studying at Nalanda, Hiuentsang visited the monastery." (S. C. Das *Indian Pandits in the land of snow' P. 47-48*).

Nalanda also sent out scholars to China, Korea, Japan and Ceylon to kindle the light of knowledge. Subhakar Sinha, a Nalanda Pandit, went to China. Four works are ascribed to him in the present collection of *Tripitaka.* In the tenth century, Dharmadeva visited China and was appointed a member of the Imperial board of Translation of the Indian Buddhist texts. He translated about 46 works in chinese. He was given the title of Khwan Kio-Tash in recognition of his services. In course of another eighteen years, he further translated 72 new works and was honoured with the title of Huen-Kio-shan.

Besides these foreign scholars, Nalanda was associated with a number of scholars in India, whose names are unique in the realm of thought Nagarjuna, a southerner, is believed to have laid the foundations of this University. Asanga and Vasubandhu found here the suitable soil for the cultivation of their genius and contributed immensely to Buddhism. Dharmapala and Shilbhadra

were the two most prominent products. Viradveva from Jalalbad was appointed to govern Nalanda in the reign of Devapala. Harsah sought the assistance of the Nalanda Pandits in vanquishing the Hinayanists. Nalanda was a centre where venerable *bhikus* assembled from the four quarters. Here resided Boddhisattvas well-versed in Tantras. It was a store-house of old manuscripts. It was an emporium which supplied everything to the need and there were thus combined all the diverse features. It was an international University and it was here that races *belonging to different climates, habits and languages were drawn together not in the clash of arms, not in the conflict of exploitation, but in harmony of life, in amity and peace.*"

(c) Teaching & Curriculum.

The rigid test for admission into the university has been referred to above. There was a close contact between the teachers and the taught. According to Itsing, the idea of serving the teacher pervaded the atmosphere. After graduation, the student proceeded to King's court for appointment to the public services. Works belonging to eighteen schools of Buddhism were taught Hetuvidya, Shabdavidya, Chikitsavidya, Tantra and Sankhya were also taught. There were one thousand men who could explain the sutras and sastras; five hundred who could explain thirty collections and there were ten men who could explain fifty collections. There were one hundred pulpits, whence the teachers discovered their subjects. The prominent teachers were Dharmapala, Chandrapala, Gunmati Sthirmati, Prabhamitra, Jinamitra, Jnanchandra, Shilabhadra Viradeva and others. Shilbhadra alone could

explain the entire collection of *Sutras* and *Sastras*. It was under him that Hiuentsang studied. There were many more of rare ability and talent.

Vyakarana was the first thing that was taught. There were five works on Vyakaran-*Siddha*, *Dhatu*, *Khilas*, *Supa* and *Vritti-Sutra*, a commentary on Panini's sutra. Finishing them, they had to learn composition in prose and verse. Then attention was paid to Hetuvidya (logic) and Abhidharmakosa (Metaphysics). Then they studied the Jatakas. That was the preliminary stage of study, after which a student could join the university. After finishing their education while some took to the services, others continued their studies. Nalanda had a fine library. It consisted of three grand buildings called Ratna-sagara., Ratna-dadhi and Ratna-ranjaka, all associated with Ratna i.e. Jewels, these being the three Jewels of Buddhism viz, Budha, Dharma, and Sangha. The motto of the university was "*Conquer anger by pardon, conquer a bad man by good deeds, conquer a miser by giving him more, and conquer a liar by truth OR Dharma and Adharma both can not give the same fruitt; Adhamma drags one down to hell, while Dhamma leads one to heaven.*"

The personality of the teacher wielded a great influence in building up the character and in developing the the mental outlook of the student. Individual attention was an accomplished fact at Nalanda. Nalanda created an intellectual enthusiasm and its work was really praiseworthy. The discussions and debates appeared as a constant search after truth. These discussions trained intellect, encouraged habits of laborious subtlety, heroic in-

dustry and intense application. Nalanda discharged the functions of a seat of universal learning. It enabled the student to learn the greatest art of living as a result of which they formed an intelligent society. According to Itsing, it was the magnificient temple of learning in Jambudwipa.

Nalanda, the centre of Tantric Buddhism

Nalanda had made theology compulsory for all students. Knowledge of theology meant a thorough grasp of all the works on Mahayana besides his acquaintance with eighteen schools of Buddhism. Mahayan consisted of Sunyavada (Nihilism) and Vijnanvada (Idealism). The famous *Surangma Sutra* was composed at Nalanda and was probably the work of Dharmapala. According to Sthirmati, there are four secrets in the Mahayana which includes all kinds of truth preached by Buddha. He regarded *Bodhisattva pitaka* as the foundation of the divine favour and the source of pleasure for all people. Shilbhadra made three divisions of Buddhism viz (a) the doctrine of existence ; (b) the doctrine of Sunyata and (c) the doctrine of Middle path. Shantideva makes out a very strong case for Mahayana. His *Siksha Samuchcaya* is a collection of all the earlier Mahayana sutras. He is against complete renouncement of worldly necessities. This work of spreading the doctrine was taken up by Shantirakshit and Kamalsila. Nalanda also contributed to the development of logic. Dignag, Vasubandhu, Dharmakirti and others made notable contributions in this respect.

From Tibetan sources, we learn that Nalanda

was a great centre of Tantric Buddhism. Tantra was a very popular subject. Tantricism had its orgin amongst the various religious and philosophical practices. The seeds of Tantric Budhism were already there in the original Budhism in the form of mudras, mandalas. Dharanis, Yoga and Samadhi as a means to attain happiness and prosperity in this world. Tantricism was a form of Buddhism which advocated recital of Mantras and Dharanis, practice of Yoga and samadhi and lastly worship not only of Buddha in different mudras but even worship of a host of gods and goddesses. Aswaghosh gave a new interpretation of Nirvana. Nagarjuna introduced his theory of Sunya, and Maitreyanatha supplemented the element of Vijnana. To satisfy the people, two new doctrines were introduced viz Mahasukhavad and the doctrine of Karuna. These were religious doctrines.

According to the doctrine of Karuna, the Bodhisattva should sacrifice everything for the suffering humanity. Through the cult of Bodhisattva and Avalokiteswara, a personal god was being slowly introduced into Buddhism. According to Dr. Bhattacharya, the idea of Karuna is unique in the history of any religion and Buddhism can well be proved of it. Sheltered behind this lofty ideal, specially under of the doctrine of Mahasukhavad, the priesthood encouraged some very gross and hideous acts of immorality in the name of religion. All tantras are said to have been delivered by Buddha and they were handed down from Guru to Sisya till they gradually crept in among the people. The new cult allowed a liberty of action which was forbidden by early Buddhism.

The cause of the rise of Tantricism was mainly due to the two inherent defects in Buddhism—viz. (a) It failed to offer a suitable and convincing and explanation of Nirvana and consequently to find out newer explanations, the idea of Mahasukhavada crept in ; (b) there was a revolt against the strict discipline and this was given sanction by the doctrine of Mahasukbavada and Karuna, according to which salvation was not incompatible with indulgence in worldly pleasures. Superstition, magic and sorcery also played an important part in bringing about this change. The first promulgation of Tantricism is attributed to Asanga. The sole aim of the Tantricism was to obtain *siddhi*, which has been defined as the attainment of superhuman powers of mind, body or the sense organs. The mantras constituted the backbone of tantric worship and of Vajrayana. The origin of such mantras can be traced through the successive stages of the Buddhist literatures (B. Bhattacharya *sadhanmala* P. LXVI--VIII). Vajrayana took into account all the good things and incorporated all that was best in Buddhism and probably in Hinduism also and it was owing to this that it attajned great popularity. The ritualism of Buddhism varied from time to time. Every tantric image had its own form of worship called Sadhana.

Nalanda "the extended Shadows of great men (Scholars)"

W ehave pointed out above that Aryadeva end Nagarjuna were connected with the university of Nalanda.

Rahulbhadra is said to have held the post of a teacher in Sri Nalanda when king Srichandra erected 14 fragrant halls and 14 incomparable religious schools. (Vidayabhusan. *History of Indian logic*-P. 146). Asanga and Vasvbandhu are also associated with this university. Dignag restored its fame by defeating Brahmana Sudurjaya. He preached Abhidhamma and composed many dialectical Sastras. From Taranath, we learn, thatJoyadeva and Chandrakirti were also associated with this university. Gunmati and Sthiramati were among the few galaxies of the then intellectual Sky. Sthirmati's knowledge spread far and wide. He was well versed in Tibetan and was the founder of the Vallabhi-monstery. Sthirmati and his successors Shantiraskshit aad Padmasambhava were responsible for the spread of Buddhism in Tibet. Dharmapala's help to Buddhism is of inestimable value.

A teacher's ideal.

Shilabhadra occupied the headship of university after Dharmapal. He renounced regal honour and comforts. At the age of 30, he defeated a heretic of south India. As a reward for this victory, the Magadhan king granted him the revenue of a village, inspite of his persistent refusal. Shilabhadra said--*A master who wears the garment of religion knows how to be contented with little and to keep himself pure. What would he do with a town*" ? Bnt he had to bow to the will of the king who replied that *the only way to encourage the scholars to press forward in thé attainment of religion was the distinctiou thus shown between the loarned and the ignorant in the shape of reward of revenues to the learned.* Shilbhadra built a monastery out of it

That monastery lay on route from Patna to Gaya, because Hiuentsang proceeded to Gaya from this mouastery. He received Hiuentsang and appointed Jayasaen to teach him Yogasastra. To Shilbhadra, Harsha wrote to send four men of ability to the country of Orissa.

Dharmakirti was another important scholar associated with the university. He made a further improvement in logic. Shantideva was a noted luminary of this international centre. He is said to have been a great supernaturalist. Shantirakshit and Padmasambhava are uoted for their work in Tibet. Padmasambhava founded Lamaism and is now celebrated as Buddha himself. According to Waddell, he vanquished all the chief devils of Tibet and shattered his supernatural adversaries. It was firmly established in Tibet by Kamalshila. There was a great debate between Kamlashil and the chinese pandit, Hoshanga, who was defeated. Chandragomin's contribution to ihe development of Tantric thought is immense. His works are evidently Tantric. Another intellectual giant was Viradeva, versed in the Vedas and the Sastras, appointed by Devapala. Ghosrawa stone inscription refers to his qualities of head and heart. Buddhakirti was the last connecting link between the universities of Nalanda and Vikramshila. He was most probably the last great scholar of this university and was a contemporary of Abhyankargupta of Vikramshila.

We have already referred to other scholars, including chinese, of the university. These pandits were the greatest scholars of the time and possessed a thorough knowledge of the cardinal principles of

Buddhism and maintained them against other faiths. Nalanda championed the cause of Mahayana doctrines and was represented by 1000 Pandits in the grand assembly of Harshavardhana. The rites of the monastery were strtct. The scholars showed zeal and enthusiasm for the religious and monasteric practices. It is a turism to say that Nalanda, the international centre of learning and culture, was nothing more than the *Extended shadows" of great man* and scholars who were no less important and whose personal history was the history of the university.

(E) Vikramshila

Any account of Buddhism in Bihar will not be complete without a reference to the famous university of Vikramshila. It is unique that all the three important universities, Nalanda, Odantpuri and Vikramshila, were situated in Bihar. The erudite scholars of Magadha were honoured throughout the world. The Palas were great Buddhists and they tried to give a new turn to their faith. They encouraged Buddhist religion by patronage and by the starting of the Buddhist universities. Dharmapala established the university of Vikramshila.

The Pala kings were tolerant to other sects. Dharmapala Mahasamanta established a big Visnu temple at Subasthaii. A lingam was set up at Bodhgaya. The time had also changed and we learn that Bodhgaya tempte had fallen into the hands of the Snataka. Bodhgaya was losing its eminence and Hlnduism was reasserting itself. It goes to the credit of the university of Vikram-snila, that Buddhism was saved from the utter destruction

till the cnd of the 12th century A.D. Bihar was the last vestige of Buddhism in these parts, though it lingered for a while in some sections.

The exact location of the university is not yet known and there is a difference of opinion among the scholars on this point. Tradition says that the university was so named because a *yaksa* called Vikrama was suppressed here (JBTS—I—10). A Tibatan tradiiion says that Acharya Kampilya was once struck with the features of a bluff rocky hill which stood on the bank of the Ganges. He observed the peculiar fitness for the site of a Vihar and thought in terns of coverting it into a place for the use of the Samgha. Kampilya himself was born as Dharmapala (Ibid-P. 11) and built the monastery. The fact remains hat he was the founder. That is why it is known as the Royal university.

Beginning of management

The university, thus established, had 108 professors to teach various subjects. In addition to these, there were Acharyas and three superintendents. That was the beginning of the university. For four centuries, the univeraity worked successfully under royal patronnge. It was being managed by a board of six members presided over by the High priest. It grantedt he diploma of Pandits to all distinguished alumni, the great diploma being conferred by the reigning king. According to Dr. Vidyabhusan (*Indian logic* P 79), Nalanda also recognised the title of Pandits.

The notable pandits of Vikramsila were Ratna Vajra,

Notable Pandits

an inhabitant of Kashmira, who received the royal diploma of the university and who was appointed a gate-keeper. The post of a gate-keeper was of a high distinction. Acharya Jetari received from Mahipala the same diploma. Dipankara was his pupil. Ratnakirti, a professor of the university, was one such pandita who with Jnansrimitra formed a pillar of the university. Jnansrimitra was also a gate-keeper and was appointed head of the university when Atisa Dipankar left for Tibet. Ratnakarasanti of Sarvastivada school of Odantpura, was a pupil of Jetari. Ratnakara learnt sutra at Vikramsila. He is reputed to be the author of 100 books and was also a gate-keeper. He went to Ceylon at the invitation of the king. There he gave an impetus to the Buddhist doctrine. There were six gates guarded by six learned Pandits. It is believed that the standard of Vikramsila was higher than that of Nalanda.

Establishment

The university had a large establishment. Dharmapala had furnished with four establishments each consisting of 27 monks belonging to the four principal sects. Endowments were made fixing regular allowances for the maintenance of the priests and students. There were also establishments for temporary residents. The central hall was called the House of Science. Each college was under the control of a Dwarapandita. Students were subjected to severe tests before entering the precincts of the university. There were free board hostels. The university was surrounded by a wall, the principal entrance was

painted. The Tibetans took it as one of the models of their monasteries.

Courses of study

The courses of studies were all planned. The student was to receive all assistance from the Acharya. Tantra was the most important brach of learning. Occult sciences and magic had become the favourite subjects for study by that time. A class of Vikramsila *tantrica* was known by the name Kimsuka, who brought on much trouble to Atisa, the head of the university (JBTS)-1). Grammar, Metaphysics and logic were other important branches of study. Logic was an important and popular subject. Mr. S. C. Das in his famous book "*Indian panditas in the land of snow*," has given us a graphic description of a religious assembly at Vikramslla. The description is given by a Tibetan who was there to take Atisa to Tibet.

A sort of convocation

"In the morning at 8 O' clock when the monks congregated together, being conducted by the sthavira, I was given a seat in the rank of the learners. Then first of all the venerable Vidyakokil came to preside over the assembly. His appearance was noble and majestic. He got exalted and steady like the Sumeru mountain. I asked those near me, if he was not Lord Atisa—"what do you say, O Tibetan Ayusmat, This is the very revered Lama VidyaKokil who, being a lineal disciple of Acharya Chandrakirti, has become a saintly sage. Do you not know that he was the teacher of Atisa ? "Then again pointing to another Acharya who was

seated at the head of a row, I enquired if he was not Atisa. I was told that he was the venerable Naropanta, who for scholarship in the sacred literature, had no equal among the Buddhist. He too was Atisa's teacher ..... Another Pandit came in grave and solemn mood moving slowly. The Raja also rose from his seat to do him honour ..... Thinking that ..... he must be .... Atisa himself, I wished to know who he was. I was told that he was Vira-Vajra .... when I interrogated, how learned he was, they said that they were not aware of the extent of his attainments. When all the rows of seats were filled up, then came Lord Atisa, the venerable of the venerables, in all his glory ...... There was brightness mixed with simpiicity of expression on his face which acted as a magic spell upon those who beheld him."

Atisa Dipankara Srijnan

His real name was Chandragarva. He was a pupil of Acharya Jetari. He acquired proficiency in three *pitakas* of the the Mahayan doctrine, the high metaphysics of the *Madhyamika* and *Yogachara* schools and the four classes of *Tantra.* When he began the study of Buddhist science in a Vihara, he was given the name of Guhyajnana Vajra and was initiated into the mystries of esoteric Buddhism. The Mahasanghika Acharya of Odantpura Vihara, Silarakshit, was his teacher. He gave him the name, Dipankara Srijnana. He then went to Suvarnadwipa and returned after twelve years. He was appointed as the high priest of Vikramsila in the reign of Nayapala. Atisa revived the practice of pure Mahayan doctrine by showing the right way to the

ignorant and misguided lamas of Tibet of its foreign and heretic elements which had completely tarnished it and restored it to its former purity and splendour (S.C. Das, *life of* Atisa—JASB—IX·1891, 46-53).

Tantra

The most important branch of learning at Vikramsila was the Tantras. Occult sciences and magic had become favourite subjects of study. The doctrine of Buddhism in India from the eighth century downwards nearly coincides with the growing influence of Tantricism and sorcery which stand to each other in the relation of theory to practice (Kern—*Buddhism*—P. 133). The influence of Atisa was undoubtedly exercised in the direction of an everlarging diffusion of these images (Illustrating the life of the Buddha) from any Tantric calamities. The opulent lives of Queen Maya, the somewhat languid grace of the young Bodhisattva (the life of pleasure in the women's apartments) show in the details of the dress and of the bodies, the influences of Magadha which were introduced by Atisa (*The influence of Indian Art*-136),

During his time, Vikramsila had a galaxy of scholars, viz—Shantibhadra, Ratnakarshanti, Abhutipa, Dombipa, Sthavirabhadra and others. The Tibetans were well acquainted with his scholarship. Dipankar was invited to Tibet. There he preached Buddhism and Tantricism and wrote his monumental work, "*Bodhipathapradipa*". He translated various standard works. He wrote about 55 books on philosophy and 70 on Tantricism. He died at the age of 73. One of his Tibetan disciples wrote his biography.

The fact of his visit to Tibet has been proved by the archaeological sources. "On one of the walls of Tabo-monastery of Spiti, I discovered an inscription of the days of king Byangchubod of Guge, the very ruler who had invited Atisa to Tibet. (*Historical documents from the borders of Tibet*—A. S. R. 1909-10). Mr. E. H. Walsh observes—"With reference to Atisa, it is interesting to note that his tomb still exists at Nyethang in Tibet, and the paintings on it and on the walls of the chapel which adjoins it, are the most artistic that I saw while in Tibet." (in his foreword to *the Rambles in Bihar*).

The site of Vikramsila.

The site of the university has not yet been finally settled. Cunningham suggested the village Silao near Bargaon. Dr. S. C. Vidya-bhusan identified it with Sultanganj. The Tibetan chronicles mention that the monastery was situated on a bluff hill on the right bank of the river Ganges. Nandlal Dey observes. "A day's sail below Sultanganj is situated a projecting steep hill called Patharghata is a spur of the Colgong range. It is about six miles to the east of Bhagalpur, and twenty eight miles to the east of Champanagar" (J. A. S.B.-V-No. I. P.7). Rahul Sankritayana takes a more reasonable view when he says that we should explore all possible sites between Sultanganj and Colgong to fix up the actual location of the Vikramsila university. It is said that the old mosque situated on the bank of the Ganges near Sultanganj is the original site of the university. No last word can be said in the present state of our knowledge on the subject.

Some eminent Buddhist teachers associated with Bihar

Though the rise of Buddhism has been characterised as the Kshatriya revolt against the Brahmnas, it was an inevitable new stage in the evolution of Indian history. It was an open protest against ritualism and introduced a new force in Indian life and thought. It brought in a popular and democratic religion. This was India's greatest gift to outer world. It contributed much towards the developement of Indian philosophy and religion. Its influence on the millions of people in Mongolia, Tibet, China, Central Asia and Ceylon is immense. Pure ethics or subtle philosophy of Buddhism could not cut any ice on those peoples and hence familiar practices of the convert had to be adopted. From the date of its birth, right up to the twelfth century A.D., Bihar was the homeland of the Budhists and a number of eminent Buddhist teachers learnt a good deal and contributed towards its development in different aspects. Nalanda, Vikramsila, and Odantpuri were the important centres with which these teachers were associated and about whom we have referred to above.

Nagarjun

Nagarjuna hailed from south. He studied the Vedas and all sciences and began his life as a sorcerer. He ultimately became a monk. He studied the *Pitakas* and went through the principles of the Mahayan sutra. He was the founder of one of the most important schools of Buddhist philosophy, viz, *"The Madhyamika schools"*. This school declares nothing either positive or negative but mere

relatively. Its metaphysical explanation lies in the fact that it avoids the extreme statement regarding existence and non-existence. According to Nagarjuna, the doctrine rests on two truths, the conventional truth and the highest truth. His disciple Aryadeva declared that the highest truth was prescribed for such as seek deliverance. Itsing has mentioned one of his important works. It was widely read in India in his time. Hiuentsang calls Aswaghosh, Nagarjuna, Aryadeva and Kumarjiva, the four suns which illumined the world."

In *Dasabhumibibhasa-Sastra*, Nagarjuna says—"There are numerous paths which one must tread to reach the Buddhistic emanicipation. The difficult path is that which entails a long and vigorous period of religious practice to reach the region of perfect place from which there is no return. The easy path is that which at once leads easily to the destination by means of faith. In "*Prajnaparmita*", he says—"If one hears even the name of Buddha of the holy land, he would obtain salvation." He showed two paths for the attainment of Nirvana—*Sahajamarga* and *Kathinamarga*. According to him there were two kinds of Buddism—Esoteric (*Guhya-updesa*) and Exoteric (*Vyakta-updesa*) respectively. It is he who for the first time used these terms in Buddhist philosophy.

He was regarded as the most revolutionary philosopher of his time. He refuted the Brahmanical system and helped the development of the Mahayan Buddhism. The exigencies of the situation necessitated some short cut to Nirvana and hence he established Sahajmarga for the common people. It originated as a result of the influence of the popular Hindu faith.

He stands out as one of the greatest mines that India has ever produced. Stcherbatsky is of opinion that he should be placed among the greatest philosophers of humanity and compares his views wtth those of Bradley and Hegel. He observes" Very remarkable are the coincidences between Nagarjuna's negativism and the condemnation by Bradley of almost every conception of the every day world. From the Indian standpoint Bradley can be characterised as a genuine Madhyamika ... We may perhaps find a still greater family likeness between the dialectical method of Hegel and Nagarjuna's dialectics." He further identifies Sunyata with relativity. China and Japan regard Nagarjuna as the fourteenth patriarch of Buddhism and he is much honoured by them even today. His *"Prajnaparmita"* is regarded as an encyclopaedia of the Mahayan Buddhism. He created a revolution in tbe sphere of Buddhist Philosophy.

Matricheta.

Very little was known till recently about Matricheta and he was in the limbo of obscurity. His writings were brought to light by Stein and Levy. These writers depended mostly on the chinese and Tibetan sources. Rahul Sankrityan discovered a manuscript of Matricheta's "*Ardhyasatakam*" in Tibet As yet mystery surrounds his lineage. Historically we have some information about him. He was invited by Kanishka to his court. Matricheta could not comply with the emperor's request and apologised for the same through a letter, which is still preserved in the Tibetan language. That letter was in the form of poetry consisting of 85 lines, which has been

translated by Dr. F. W. Thomas. In that letter the ideals of Buddhism have been discussed and advice has been given to lead a moral life. Matricheta requested the emperor to give up hunting. Itsing found the Indian people singing the sanskrit poems of Matricheta. He says that it is a pleasure to hear those songs at an assembly of the monks. Every writer of Stuti regards him as the father of Stuti. The monks belonging to both the sects of Buddhism are given training in Matricheta's stutis. A commentary on his stuti was written by Dignag, which was translated into chinese by Itsing. One of his works, *Ardhyasatakam*, consisting of 150 stanzas, has been edited by Rahulji in the *Journal of the Bihar and Orissa Research Society*. Dignag was one of the ardent supportes. His •principles have been nicely brought out in Hemchandra's "*Vita-raga-stotra*"

Asanga

Asanga was one of the propounders of the Yogachar system enunciated earlier by his teacher Maitreyanath, whose major works have been lost. Asanga was a very great scholar and more famous than his teacher. Most of his works are still available in chinese translation. He was opposed to the Madhyamika school of Nagarjuna. He has adduced reasons to prove that Mahayanism was Buddha's true doctrine.

Vasubandhu

Vasubandhu was a man of brilliant parts. His biography written by Paramartha is lost, but its chinese translation is available. The famous Japanese scholar, Hakakusu, has translated it into English. He was the younger

brother of Asanga. He was initiated to the Hinayana branch of philosophy. His "*Parmarthasaptati*" is one of the basic books of Indian philosophy. His book on *Abhidharmakosa* in support of *Baibhasika* system was challenged by Sanghabhadra. He wrote many books on Hinayana philosophy and propunded the *Baibhasika* system. At the age of 70, he was intitated into the Mahayana school and became a supporter of *Yogachar* system. *The Yogachar school was founded by Maitreyantah, systematised by Asanga and elaborated by Vasubandhu.*

His fame travelled far and wide during the Gupta period. He was very humorous. It has been stated by Paramartha that the Gupta king, Vikramaditya, was at first a believer in Sankhya system, but after coming into touch with Vasubandhu, he was attracted towards Buddhism. Vasubandhu wrote books an Hinayana and Mahayana Schools. His views have been criticised by Udyotakara in his *Nyayavartika.* Dignag has also made a reference to his books. Chinese sources ascribe 36 books to Vasubandhu. His *Abhidhammakosa* is an authority on all schools of Buddhism, though it has been written from the standpoint of *Sarvastivadin school.* It gives a sidelight upon the debates between the *Baibhasika* and *Sautrantikas.* It adduces argument against *Vaisesika* philosophy. Paramartha says.—"The essence conveyed in his composition is fine and excellent ...... all those who study the Mahayan and Hinayan in Indian and in all these frontier countries use the works of Vasubandhu as their text books."

Dignag was a disciple of Vasubandhu. He established

Dignag

the foundation of Buddhist Nyaya and wrote authoritative books on Nyayasastra. He read at the feet of Nagdatta and became a disciple of Vasubandhu. At Nalanda he defeated the Brahmin Naiyayika Sudurjaya. He was well-versed in Tantra cult. He criticised the theory of Gotama and Vatsayana. His philosophy excited stir among the Brahmanas. Udyotkara and Kumarila criticised his theory. Dignag was the leader of new thought in the history of Buddhism. *The trio, Nagarjuaa, Aryadeva and Asanga together with trio Vasnbaadhu, Dignag and Dharmahirti are called by the Tibetans "The six ornaments of Jambudvipa*". Writing about Dignag—Professor Schtersbatsky says—"You will be astonished to find among the Indians specially Dignag, a comprehensive system of critical philosophy . . . . . here we have before us a most excellent achievement of the Indian mind." (in a letter to Dr. Winternitz).

Dharmakirti

Dharmakirti has been characterised by Schterbatsky as Indian Kant. Even his opponents acknowledged his supremacy in learrning. He studied the Vedic and Brahanical literature. He came over to Nalanda and became a disciple of Dharampala. He spent his life in study. He belonged to the *Yogachar Vtjnanbada* school of Buddhism. He was not a pure *yogacharist* but a *Sautrantika yogacharsit*.

Shantirakshit

Shantirakshit, a native of Bihar, read at the feet of Gyangarbha and became well-versed in *Mulsarvastivada Vinaya.* He then studied *Tripitakas* in the University of Nalanda

and also took to the study of Mahayana scripture. He wrote a commentary on Nagarjuna's philosophy. He became a professor of the Nalanda university. He wrote various books on Tantra, besides a number of books on Buddhist philosophy. He dedicated his life to the propagation of Buddhism in and outside India.

He is credited with havtng laid the foundation of Buddhism in Tibet. Before the introduction of Buddhism Tibet was called the land of goats. Before Santirakshit, even writing was unknown in Tibet. He visited Tibet in 724 A, D. and the Tibetan people were very much influenced by his teachings. A Buddhist monastery was built in Tibet. After his death, his disciple Kamalsheel was invited to Tibet.

Shantirakshit was a *vijnanvadi*. This view is supported by his own work "*Tattvasangraha.*" In this monumental work he made a critical comment on all the leading philosophers, who preceded him. The book is devoted to the criticism of various schools of philosophy. He criticises from the standpoint of *sautrantik yogachar* school.

Casual reference has been made to a host of native and foreign eminent teachers of Buddhism in the pages of this book here and there. As the two important universities of international fame were situated within the confines of this province, it is only natural that teachers of eminence should be associated with them. It is known to us that out of the 84 siddhas majority of them belonged to the university of Vikramasila. These Siddhas are the precursors of the modern vernacular literatures of

Northern India. Since the days of Buddha, Sariputta and Mogallana right up to the time of Atisa Dipankar, ***Bihar had the unique honour of being the resort of almost all the veteran scholars in every branch of learntng.*** At the time of the destruction of Vikramsila, Srijanan, a noted scholar, was, the head of that university. It would be worth while if somebody takes up the work of compiling a list of teachers along with their works tn the domain of Buddhist philosophy and literature from the earliest times to its decay in the 13th century A. D..

CHAPTER III

An outline of Buddhism, Buddhist philosophy and thought.

Sixth century B. C. has been rightly regarded as a cardinal epoch in the history of India. In that remarkable century of human thought and development, we had both speculations, pungent speech, varieties of religious experiences and extravagance (*Brahmajalasutta*). Different streams of thought, belief and practice, animism, magic and superstition, tended to unite into a higher monastic idealism. The people were in a mental ferment and were practically in search of means to gain release. Generally four important methods were popular.

(i) Vedic hymns and prayers supported by worship.

(ii) Sacrificial system—though its inadequacy had already been admitted by the *Upnishadas*,

(iii) Asceticism was also popular with certain sects (Rigveda-X. 136, 190).

(iv) The *Upanishadas* laid stress on Vidya (knowledge) accompanied by control of desire.

Not only this but other factors were also there, which accounted for the rise of reform movements in India. The technicalities and superficialities overawed by the growing dominance of a class of people, known as the priests, brought in their trains certain internal and external complications. Traces of revolt are seen in the *Upanishadas* and later writings. Buddhist and Jain writings contain a number of such tales. There were various

sects in religion and philosophy who proclaimed against established standard code of life and preached different means for salvation. Mankhali Gosal, Vardhaman Mahavira and Gautma Buddha were among those personalities who turned the table and carried a vast mass of people with them.

Rise & fall of Buddhism

Siddhartha Gautama was born in Lumbinigram near Kapilvastu.He was the son of Suddhodana and Maya. Maya dted in child birth and hence Sidhartha was brought up by his aunt and step mother Prajapati Gautami. He was married at the age of sixteen and his wife's name was Yasodhara. At an early age, he was moved to see the vision of old age, disease and death and this convinced him of the hollowness of world. The story of his birth and youth is a continuation of the legends of the royal line of Sakyas. At the age of twentynine, he renunciated the world.

Great Renunciation

"The ideal of the mendicant life attracted him and we hear frequently in his discourses of the highest goal of the holy life for the sake of which clansmen leave their homes and go forth into homelessness. Aseetic movements have succeeded when they have roused individuals to whom the ideal appealed and when a guide has appeared who knew how to establish a wise rule of life through which such natures could find their realisation. He had the genius to establish a working system." As Rhys Davids observes—"Siddhartha was probably not the first .... who in the mldst of

prosperity and comfort, has felt a yearaing and a want which nothing could satisfy, and which has robbed of their charm of all earthly gains and hopes ..... in case of Gautama, it *arises more from sympathy with the sorrows of others than from any personal sorrow of one's own* .... a life of self-denial and earnest meditation may lead to the solution of the strange enigmas of life.." (*Buddhism*— P. 30) It is possible that, had Gautama chanced to meet, in his earliest wanderings, two teachers of the highest truth, the whole history of the world might have been changed (Worsley—"*Concepts of Monism*" P, 197). For six years he spent his life as a homeless ascetic.

Attainment of knowledge

Under the plpal tree at Bodhgaya, he attainned his highest spiritual knowledge. He came to be known as the Buddha or the Enlightneed one and Tathagata or one who has attained the truth. He is also known as Sakyamuni or the sage of the Sakyas. It was at Gaya that Buddha persisted in his meditation and passed through four stages of contemplation culminating in pure self possession and equanimity. He saw the whole universe as a system of law, composed of striving creatures, happy or unhappy, noble or mean continually passing away from one form of existence and taking shape in another. Ignorance was destroyed and knowledge had arisen. It was one thing to have realised for one's self the truth of deliverance, and another to proclaim it to the world. Buddha accomplished it and his doctrines shone before all the world. From Gaya, he went to Sarnath to preach his doctrines.

He preached the four noble truths—(i) Suffering, (ii) Cause, (iii) Cessation and (iv) Way. In simple words, it can be stated as follows:- "there is suffering in the universe, that the surfering has a cause, and longs for the cessation of suffering and he prepared to follow the way for that cessation." He wanted emancipation of the world from misery. He emphasised on the analysis of the self and of desire which, he considered, to be the root of all sufferings. He propounded a middle path, also called the noble eight fold paths—right views, speech,aspiration, conduct, livelihood, effort, mindfulness and comtemplation.

His teachings

His first sermon indicates the foundatian of Buddism. It is not a feeling of pessimism but of emancipation. The fact of evil or sorrow is to be recognised only to get over it. The nagative features of the path are also important. It contains mention of ceremonials and austerities, many or one, not of the Buddha himself. He is the discoverer and teacher of the truth : beyond that his personality plays no part. (Elliot—*Hinduism and Buddhism*—I—145) Speaking to Ananda shortly before his death, Buddha said, "I have preached the truth without making any distinction between exoteric and esoteric doctrine ; for in respect of the truths the Tathagata has no such thing as the closed fist of a teacher who keeps something back." (*Mahaparinibbansutta*—32) How tolerant was Buddha, is appraeent from the following observations. "*Brethern, if others speak against me or my religion or order,*

Buddha's tolerance

there is no reason why you should be angry discontenled or displeased with them. If you are so, you will not only bring yourself into danger of spiritual loss, but you wlll not be judge whether what they say is correct or not correct . . . . . It is as a man who looks up and spits at heaven, the spitter does not soil the heavon, but comes back and defiles own person."

Buddha is not concerned with the chauge of creed. He sits by the sacred fire of a Brahmin and gives a discourse on his views without denouncing his worship. When Siha, a jain becomes a Buddhist, he is required to give food and gifts as before to the Jain monks who frequent his house (*Mphavagga* Vi. 31. 11). Dhamma is the way (*Sanyukta*—1. 141). To dwell in Dhamma is to dwell in Brahma (*Dighnikya*—III—84, 81.) One with Dhamma is one with Brahma (*Anguttara*—1. 207) Buddha said—"*Go now and wander foi the gain of many, for the welfare of many, out of compassion for the world, the good, for the gain and welfare of gods*. . . . . Preach doctrine, which is glorious in the beginning, glorious in the middle, and glorious in the cnd, in the spirit and in the letter, proclaim as consumate, perfect and pure life of holiness." Buddha was of opinion that devotion should be founded on truth. He advised his followers to accept anything only when they themselves understood it to be true, meritorious and blameless. "*Accept my words after examining them not merely out of regard for me*" was his message to the humanity. I wonder if there is any message of this type given by any leader of the humanity in all ages.

For welfare of many

Anguttarntkaya (iii-653) enlightens us more on this point.

self mastery by self knowledge

Buddha was opposed to Vedic orthodoxy and ceremonials. He stood for a way of life and the beginning of mental cultivation. He preached self mastery by means of self knowledge. He says—"My action is my possession, my action is my inheritance, my action is the matrix which bears me, my action is the race to which I belong, my action is my refuge." It has been asserted in the Buddhist literature that "the doctrine of non-self asserts that the ego is a process of becoming. It is better to go in search of your self." (*Vinaya* 1.23 : *Dhammapada* 160 : *Majhima* 22) Prof. Vidusekhar Bhattacharya observes—"Thus by eradicating the notion of "I" and 'Mine" the Buddha struck at the very root of "Kama" or desire, rightly described as Mara or death," (*The basic conception of Buddhism* P 95).

The following maxims from some of the Buddhist texts will make it more clear. *Samyuktanikaya* (iii-25) and *Majjhima* (41) refer to good conduct and intuitive insight and further stress on the fact that, "if he should wish after the destruction of cardinai vices, to realise by his own transcendental knowledge in this present world, initiation into an abode in the viceless deliverance of heart and intellect, it will come to pass."

Panchasila

In his discourse to a Brahmana, Kutadanta, Buddha lays down the five moral rules—(a) refraining from killing, (b) from taking what is not given (c) from wrong-

ful indulgence in passion, (d) from lying and (e) from intoxicants. In his reply to a Jain, who asks him if he teaches inaction, Buddha says, "How might one rightly say of me that the ascetic, Gautma, holds the principle of inaction ? I proclaim the non-doing of evil conduct of body, speech and thought, I proclaim the non-doing of various kinds of wicked and evil things." In this connection, the famous lines of *Auguttar nikaya* (iii-359) are worth quoting. "Men of true stamp declare the wisdom they have attained. They tell what they have gained but do not speak of "I" "According to Childers, there is probably no doctrine more distinctive of Sakyamuni's origiual teaching than that of the annihilation of being. Paul Dahlke has pointed out that these were the times when it seemed natural not only to preach the good but also to live it. Constant uniformity in this respect can be ascribed to Gautama (*Buddhist Essays*—P. 18-19) Moral law was not only a veto for the immoral doer but also a guide. In the words of T. H. Huxley—"a system which knows no god, which denies soul to a man, which counts the belief, immortality, as a blunder and the hope of it a sin, which refuses any efficacy to pay any prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which in original purity knew nothing of vows of obedience and never sought the aid of secular arms, yet spread over a considerable motley." Does it not speak of its intrinsic merit ? No religion in this world can boast of such an expansion without the aid of arm.

Buddha came as a revolutionary force in Indian culture. Prof. A. K. Wadhia says. "If by religion we mean

faith in some power beyond us and a certain number of dogmas to be accepted as revealed truths, Buddha was certainly not the founder of a religion, though in subsequent centuries his followers did deify him and dogmatically accepted his dicta as unchallengble truths." (*Philosophy* April 1948— P. P. 116—139). The Budnha was against the idea of beggary aad it fs beautifully illustrated in his parable which goes to show how a beggar is never loved by any one. (Burlingames—*Buddhist Parables* P. 68) *Conversion by compulsion was unkuown to Buddha.* Buddha said—"Just as the great rivers, when they fall into the ocean loose their former names and clans and are known as the ocean, even so do the four castes when they have gone forth in the doctrine and discipline taught by the Tathagata." (*Udana*—V.5)

Buddha against beggary.

The contemporary kings showed considerable interest in the teachings of Buddha. Bimbisar, Ajatsatru, Pasenadi, and Udayan went in state to him to listen to the discourses expounded by him. The absence of distinction between castes was more relished by the people, who had tasted the bitter cups of caste tyranny. Buddhism admitted into its fold all who wanted to accept. To a great extent its popularity was due to the endeavours of Asoka.

Spread of Buddhism

He drew the special attention of his subjects to the seven importrnt passages of the scriptures which he caused to be inscribed in the Bhabru edict. He was tolerant to all sects. The relfgion was preached by his

Asoka's endeavours

missionaries outside India, in Cyrene, Syria, Egypt, Mrcedon and Epirus. The frontier regions did not remain unaffected. Ceylon was converted. Professor Mahaffy says, "Buddhist monks preached in Palestine aud Syria a couple of centuries before Christ. He is said to have sent 84000 missionaries in different parts of India aud dominions beyond. Having done the best he could to further Budhism, and having ruled over the vast empire on the most human spirit possible, he resigned the responsibilities of this earthly existence to weakling successors."

Menader

The Greek king Menandar was a Buddhist and his name is specially remembered being associated with a Pali work known as *Milindapahno* or questions of Menander. This is one of the standard works on Buddhist philosophy. It is from this book that we learn a bit of high philosophical discussions. Nagasena says that there are four questions which do not deserve to be answered. (i) Some can be answered definitely—"Will everyone wh) is born die ? Yes, is the decisive answer." (ii) Some can be answered by resort to division—"Is everyone reborn after death—Anyone free from passion is not reborn." (iii) Some questions can be answered by counter questions—" Is man superior or inferior ? The counter qusstion is—" In relation to what ? In relation to animal he is superior, in relation to gods he is inferior.' (iv) Some questions require to be set aside—"Are the aggregates the same as the soul ? It rests on the two-fold ground that the Buddha has himself not a clear conclusion on

the truth of these issues but is convinced that disputation on them will hot lead to the frame of mind which is essential for the attainment of Nirvana (*Keith-"Buddhist Philosophy*—1923—P. 45)

Gautamiputra Satkarni, though a Hindu, made liberal donations to the Buddhist institutions. Kanishka championed Buddhism. He was successful in his endeavour to spread the religion on to China. His rise gave a renewed impetus to Buddhist propaganda and completed the work of Asoka's missioneries in central Asia. Buddhism became idolatrous. Buddha was made the supreme god. Then the Buddhasattavas were added as minor deities and idolatory in the Mahayana school was complete. The advent of the Mahayana movement was the means of carrying the evolution of the worship of the teacher to its completion. The earlier state is known as the Hinayana. It was nothing but a monastic system. The foundation of the Mahayana is a confession from within Buddhism that the monastic system (the Hinayana) had failed and then an attempt to build up a lay system in imitation of Hinduism was made. The Mahayana contains three prominent elements—(i) Bhakti used to indicate personal devotion to god as distinguished from ritual or formal worship. The Mahayana encourages the cherishing of this feeling towards innumerable Buddhas and Bodhisattavas, who are believed to be active in the world or in the heavens. It is associated with great splendour in temple worship. (ii) the second ingredient is the Bodhisattva life. It means that each earnest Buddhist lay man takes a vow to become a Buddha

Kanishka

in the course of endless ages. They are then recognised as Bodhisattvas or 'future Buddhas and are told to love all men and to work for their physical and spiritual good. They are taught that their own salvation depends on this unselfish and utiliterian work. (iii) The third element in the Mahayana philosophy is the system of vacuity or Sunyata. Thus it is evident that the Mahayana was built on a wholesale borrowing from Hinduism which was complete in the sixth century A. D. when it borrowed from Saktism. This form of Buddhism therefore gained great popularity and spread far and wide through the efforts of Kanishka and successive preachers.

Thus it gradually came to have a complicated mythology and a pantheon. The Gupta rulers, though devout Vaisnavas, were tolerent. There were long lines of Buddhist monasteries inhabited by thousands of Bhiksus. Fahien says that Buddhist principles of Ahimsa to animal life was generally observed. "Throughout the country, no one kills any living things or drinks wine, eats onion or garlic : they do not keep pig or fowls, there are no dealings in cattle, no butchers shop or distilleries in the market place". The king liberally endowed the monasteries. Asanga, Vasubandhu and Dignag flourished during the Gupta period. Skandhgupta is said to be a disciple of the celebrated Mahayanist teacher, Vasubandhu.

Harshvardhan & Hiuentsang

Harshvardhan was one of the greatest patrons of Buddhism. Harsha was attached to the masterly exponent of the religion and embraced it. Embassies were sent to and received from the Chinese court.

Buddhism was gradually loosing its hold. Harsha held a special assembly at Kannauj to propagate the Master's teaching, he learnt from the Chinese pilgrim. Harsha was tolerant to all sects.

in different parts of india

In Sindh, Buddhism had degenerated from the sublimest philosophy to the vilest superstition and idolatory. In Kashmir Buddhism was gradually supplanted byHinduism ,though temples of the Buddha were also raised. King Avantivarman had Buddhist leanings. Magadha was an important centre of Buddhism. In Orrissa Buddhism continued to be a dominant religion up to the end of the 5th century A. D. Mr. N. N. Bose (*Modern Buddhism*) holds that the Vaisnavas of Orissa are crypto-Buddhists professing a faith which is a later development of the Mabayana system. Similar was the case of Bengal where Buddhism degenerated into a number of cults. The Haihayas were first Buddhists but they changed their religion in the 8th century.

The pala kings

The Pala kings of Bengal and Bihar were great patrons of Buddhism in its Tantric forms and missionaries were sent to Tibet. During their period thhre were two important centres of Buddhism in Bihar—Nalanda and Vikramsila, about which we have written above. The Palas, though devout Buddhists were tolerant to other sects also as is evinced by their inscriptions.

South India

South India was not free from the Buddhist influence. According to Krishnaswamy Aiyangar, the earliest Pallavas of the Prakrit records were Buddhists. During

the period of Pallava ascendancy, the Buddhists had to yield place to Hinduism. But the fact remains that they were also tolerant to other sects. One of the kings made a grant to the Buddhists at Amarvati. Dr Bhandarkar says that during the rule of the early Chalukyas, Buddhism was decadant. Under the Vakatakas, it flourished and the Ajanta caves testify to its flourishing condition. During the rule of the Chalkuyas of Badami, Buddhism influenced a considerable section of population. The south, though more conservative than the north in respect of Buddhism, could not remain unaffected by the growing influence of Buddhism.

The Sangha of the Monastic system

Any accounf of Buddhism will remain incomplete without a reference to the monastic system. Buddhism was from the beginning much more a community of ascetics organised according to fixed rules. The rules of the order were strictly observed. It was one of the earliest religious corporations, of the world, based on democracy. The Patimokha was used at the fortnightly fast day held at new moon and at full moon. All sins must be confessed at the Patimokha (Kern—*Mannual of Buddhism* P. 87). According to the regulations in the *Vinaya*, the Uposatha day must be formally proclaimed beforehand, and all the monks within one boundary district must be present unless definite leave of absence has been obtained.

The presiding monk, begins the recitation of the Patimokha by declaring offences. Then follows the

recitation of rules, which are arranged in seven classes according to the degree of gravity. An eighth section gives the rules to be followed at meetings where cases are decided—(i) four Parajika rules, violation of which involves permanent expulsion (ii) Sexual intercourse of any kind is forbidden (iii) taking what is not given is forbidden (iv) a monk who shall knowingly deprive a human being of life—is a parajika and is not in association (v) A man who pretends to possess higher knowledge—is a parajika and is no longer in association. Buddhaghos interprets Parajika as "suffering defeat". Third and fourth rules illustrate doctrine "Suicides is condemned without qualification." Then there are thirteen *Sanghadi Sesa* rules—offences involving a period of penance and re-instatement by the assembly :—Five deal with the minor sexual offences : Two refer to the building of a mok's dwelling and so on. The circle of Buddha's disciples was from the very beginning a monastic brotherhood. The remarkable feature is that Buddhism is a religion without prayer. We must keep before us the fact . . . . . , . the conception that the divine Head of the Church is not absent from his people, but that he dwells powerfully in their midst.

The Buddhist Sangha was organised on democratic lines and this organisation influenced the then political condition of India. Every member was admitted to it according to fixed rules, and one being admitted, he had to abide by the rules of the Sangha. The *Trisaranam* (Buddha, Dhamma and Sangha) was the basic feature. It was a novel experiment carried on by Buddha. He

succeeded in laying the foundation of a system which fostered universalism and brotherhood and advanced the democratic methods.

Process of Change

Brahmanism, was not merely a rival, it was in the first place a system in the midst of which Buddhism originated. Here we have to remember that the Buddha had no theories. (*Majjhima*—1.486) It is believed that Baddha is the redeemed soul. (*Auguttara—No.* 36) To know the truth, we must tread the past and in this respect he resembles some of the greatest thinkers of humanity. Socretes had no doctrine and same is the case with Miletus. Jesus had an abhorrence of dogma. Buddha characterised his Dharma as ancient and eternal. He compares it to the discovery of an old burried forgotten city. Maxmuller says— "Buddhism is the highest Brahmanism popularised, everything esoteric being abolished, the priesthood replaced by monks, and these monks being in their true character the successor and representatives of the enlightened dwellers in the forest of former ages." (*Last Essays*—Second series—1901—P. 121) Once Buddha said to a Brahmana—"Do not deem, O, Brahman, that purity comes by merely laying sticks in fire, for it is eternal. Having therefore left that course, I kindle my fire only within, which burns for ever. Here in this sacrifice, the tongue is the sacrificial spoon and the heart is the alter of the fire"—(*Samyukta Nikaya* 1.168) Sir Edwin Arnold refers to the teaching of Buddha as—

"That wisdom which hath made our Asia mild,

Where to four thousand lacs of living souls, witness this day."

All his teachings went against the grain of Hindu psychology and so could not take an abiding root in India. Hinduism was based on Sabda-pramana (the Vedas),while Buddha repudiated all authority and traditions. The Hindus were metaphysical while the Buddhists were not interested in metaphysical questions. Buddha preferred to have his feet on the terra-firma of his own experience. The existence or non-existence of God did not interest Buddha because according to him, man was the architect of his own future. As Buddhism recognised no god, hence there was no place for ritualism. He did not succeed in compelling his hearers to adopt an attitude of suspended judgement on the ultimate qnestion. His conception of Dharma was not sufficiently concrete for practical purposes. Gradually Buddha became deified. Buddhism was influenced to a great extent by the Hindu thought. On the other hand Buddhism too exercised a great, almost overwhelming influence on Hinduism. It gave birih to Neo-Hinduism which absorbed the best elements Buddhim. The following points illustrate the above statement.

(a) Saivas borrowed the monastic and contemplative elements of Mahayana Buddhism.

(b) Vaisnavas borrowed devotional and humanitarian elements.

(c) Vairagis replaced philanthropic Mahayana Sramanas.

(d) Buddha was given a place in Hindu pantheon and

Jayadeva regarded him as the tenth incarnation of Visnu.

It is clear beyond any shadow of doubt that the Mahayana was built on wholeasle borrowing from Hinduism. The process went on and on, until in the sixth century Buddhism was borrowing even from Saktism, the most esoteric form of Hinduism. It gave rise to Tantricism. The Buddhist preachers abroad adopted animism or spirit worship and thereby a compromise was made. According to Mm. Haraprasad Sastri, the Sahajia sect of Bengal, classed as Vaishnavas, originated from the decadent Buddhism of later times. The Buddha, in later times, became higher than god, above all divinities. Sir. R. C. Temple observes—"Do we not see here the ideas that led to the latter day Parmeswar, the supreme of the Hinduism ? Indeed there is very much of Hinduism in the Adi Buddha who is the Swayambhu or self-being, in Avalokiteswar, the Redeemer, in Manjusri the Helper and the Bodhisattvas generally who are now fully developed. In fact the rise of Yogachar school explores the tenets of Sankhyas, Vaisesikas, Pasupatas and other philosophical schools and religious denominations of Brahmana origin." (*Indian Antiquery—March*—1921—P. 96).

Decline of Buddism

For centuries Buddhism numbered its monks by thousands and obtained the patronage of kings but we have to remember that it no where took the place of Brahmanism. The gods, intoduced later on, lacked, however, the personal character of Sakyamuni and hence the glamour was gone. It established between them and the Hindu

gods an undeniable likeness and for some centuries we find that Buddist and Hindu deities were worshipped side by side. Even in the Gupta period Buddhism had its powerful exponents in Asanga, Vasubandhu, Kumarjiva and Dignag. Its decline began in the succeeding centuries. The Hunas destroyed the monastic settlements. The real cause lay in their rottenness which overtook the Sangha. Great temples, endowed with wealth, were built and monasteries came to be patronised by wealthy persons. Unworthy people enterea the monastic life because they found life there a bed of roses.

Sankara is credited with driving away Buddhism out oi Ind!a His philosophy is Nagarjuna's in new bottle. He represents the complete synthesis of Brahmnical and Buddhist streams of thought, but his most important contribution, the concept of Brahma, is Neo-Sunyavada. In his "*Dasavatar Stotram* Sankar described the Buddha as the prince among the Yogis who dwelt in the centre of his heart. He was therefore called a Prachchana Buudha (*concealed Buddhist*). Conflict of economic interests perhaps re:inforced the hostility of the M imansaka Brabmnas towards the Buddhist monks. The Muslim invasion of Bihar and Bengal finally gave a shattering blow to the last vestige of Buddhism, which disappeared from the soil of its birth.

An outline of Buddist philosophy and thought

The system of thought, enunciated by Buddha and developed by his followers, was regarded by the Hindus as heretical, as it did not accept the infallibility of the Vedas and the existence of an eternal and immortal soul. The problem before Buddha was how to escape

from the misery of decay and death. The reply that occurred to him was that the decay and death could not be if there was no birth. Birth was conditioned by *Karma* (deeds) or the past lives ; this was conditioned by desires and these were conditioned by ignorance (*avidya*) of the true nature of all things. The only things, Buddhism recognised, were called *Dharmas*. It is difficult to say when ignorance started and also the desire for continuity of existence. Our false perspective is the cause of all our attachments and desires and consequently our bondage to the world of experience. All moral disciplines are directed to bring to an end of *avidya* or ignorance. The cessation of desires and the destruction of ignorance lead to the state of ultimate extinction or *Nirvana.*

Nirvana means extinction. The word is used even before the Buddha, in Jainism. The word Nirvana probably arose as an expression for this blessed state of the individual soul in which it had lost the consiciousness of itself. (Albert Schweitzee—"*Indian thought and its development*"—1951—P. 99) About it, Sariputta says—"Just that, my friend, is bliss that there is no feeling there" The Buddha was the first to express the fundamental law that ethical spirit quite simply in itself means energy which brings about what is ethical in the world (Ibid—P. 106).

Buddha's message

Buddha said—"Do not deceive each other, do not despise anybody anywhere, never in anger wish anyone to suffer through your body, words or thoughts. Like a mother maintaining her only son with her own

life, keep your immesaurable loving thought for all creatures.

"Above thee, below thee, on all sides of thee, keep on all the world thy sympathy and immeassurable loving thoughts which is without obstruction without any wish to injure, without enmity.

"To be dwelling in such contemplation while standing, walking, sitting or lying down, until sleep overcomes thee, is called livtng in Brahma. This is what Buddha has described as Brahma-vihara'.. His idea of infinite meant the positive ideal of goodness and loye which can not be otherwise than human. Nirvana is the highest goal of Buddhism. It is to be attained through the elimination of all limits to love. In the words of Tagore, it must mean the sublimation of self in a truth which is love itself. (Tagore—"*The Religion of Man*" London—1953—P. 70) with these few words by way of introduction we shall now discuss in outline the Buddhist philosophy and thought.

The age of Buddha was one of tremendous mental ferment. Different, streams of thought and schools of philosoyhy developed side by side. He emphasised the ethical aspects of life and early Buddhist philosophy reflected the rational aspect and its enquiries were based on experience. He could not throw off the shackles of tradition. His originality lay in systematising that which had already been well said by others and also in the way in which he carried out to their logical conclusion, principles of equity and justice (Mrs. Rhys Davids—Quoted in Radhakrishnan's "*Indian Philosophy*"—1940).

it is generally believed that Buddhism has no metaphysics, but if by metaphysics we mean the systematic interpretation of experience, it is metaphysical. It was never a mere theoritical structure due to a curiosity to know how the world goes. Buddhism, unknowingly takes up a metaphysical attitude in its statement of the Four Truths.

His teachings are the basis of his philosophy. Existence is painful and this is one of the fundamental truths only to be fully realised with the attaining of complete enlighteument. Pain has a cause, is the second truth leading to those development of thoughts that constitute the chief claims of Buddhism to be called a philosophy. Pain can be brought to an end, is the third truth and these two truths have been expanded into the chain of causation, the "*Pratitya-Samut-pada*" or "origin by way of cause." In simple words we can say, by the happening of some events, others are also produced. This is called dependant origination or *Pratitya•samutpada*, —An assemblage of concomittant conditions make up the appearance of a whole. It can be better explained in the following way.

From ignorance as cause arise the aggregates Sankhrasas, from these aggregates as cause arises consciousness, from consciousness as cause arise name and form (mind and body), from name and form as cause arises the sphere of six (senses), from the sphere of the six as cause contact, from contact as cause sensation, from sensation as cause craving, from craving as cause grasping, from grasping as cause becoming, from

becoming as cause birth, from birth as cause arise old age, death, grief, lamentation, pain, dejection, and deepair. Even so is the origination of all this mass of pains.

The fullest canonical treatment is found in the *Digha-nikaya*, where it occurs once with ten and once with nine links. At places it begins with the root cause of craving (Mrs. Rhys Davids-*Dialogues*-II-42; *Sanyuksa*-1I, *Lallit-vistara*.144)-Pischel believed that Buddhist philosophy was borrowed from the Sankhya-yoga. We have to remember, however that the Samkhya conception of Prakriti (Primoridal matter) is not found in Buddhism. Buddhaghosh frankly denies that ignorance is to be understood as an uncaused root cause like Prakriti(*Visuddhimagga*—525). He is of opinion that in one sense both ignorance and craving for existence may be called root causes, but not uncaused, for ignorance originates from the Asavas. He further states that the special mark of ignorance is not knowing, its essence is delusion, it appears as covering and its immediate cause is the Asavas (Ibid—chapter 17).

From the aggregates arises consciousness whose mark is knowing, its essence to precede, and it appears in re-birth. From consciousness arises name and form (*nam-*rupa) an *upanishadic* term, from which arises the sphere of six organs including mind. From the sphere of six arises contact and from contact arises sensation (*vedana*) and according to Buddhaghosh, three *vedanas* are the cause of craving. From sensation arises craving and thirst (*Tanha*)—craving for sensuous pleasure (*Kama*), for existence and non-existence. From craving arises grasping (Upadana). Grasping keeps the craving active

and feeds it like fuel. From grasping arises becoming (Bhava), which is both the result of the previous link and the cause of the next—i. e. from birth arises old age and death.

The Buddhist texts present some philosophical problems of the highest magnitude (*Digha* 1. 187 *Majjhima* 1. 431)

(a) Whether the universe is eternal or not.

(b) Whether the universe is finite or not.

(c) Whether the vital principle (*jiva*) is the same as or other than the body.

(d) Whether after death a Tathagata exists or not, whether he is neither existent nor non-existent.

These are some of the undetermined questions. It is not maintained that the questions are unknowable, but only that they have not been determined by the Buddha. To this extent, Buddhism may be called to be agnostic, not in teaching the fundamental unknowability of the nature of things but in excluding from the investigation certain definite problems which were useless to the practical frame of mind of the seeker after freedom from pain. These problems are the only ground for the charge of agnosticism(Refer—*God*—Buddhist)—in the *Encyclopaedia of Rleigion and Ethics*). It is quite legitimate to hold that the Buddha was a genuine agnostic, that he had studied the various systems of ideas prevalent in his day without deriving any greater satisfaction from them and that he had no reasoned or other conviction on the matter. (Keith *Buddhist philosophy*. P. P. 45 and 60) Buddhism ended by becoming one of the most developed philosophi-

cal systems of the Indian thought. Doctor Radhakrishnan holds that Buddha was not really an agnostic.

The Buddhist doctrine is formulated in the analysis of the individual into five groups or the khandas, viz. the body, the feeling, perception, the aggregates and the consciousness. All things are analysed in the elements that may be perceived in them. The formula of the five khandas is said to have been set forth in the second sermon. It now forms with the chain of causation the chief theoretical basis of Buddhism. In the *Abhidhamma*, the *sankharas* are expanded into a list of fifty-two constituents, the vrious psychic states that arise and pass away. The intermediate degrees of reality were recognised and further enquiry proceeded on these lines on a psychological basis.

With the decline of early Buddhism, the Mahayan form developed. The Mahayana spread out in every direction, tolerating almost everything and accepting itself to each country's distinctiye outlook. Hinayana was limited to Ceylon, Burma and Siam. Some great early Buddhist thinkers moved away from the agnostic attitude and rejected it altogether. Nagarjuna the famous Mahayana philosopher, stands out as one of the greatest minds that India has produced. He was responsible for formulating the Mahayana doctrines. Hfs philosophy, Sunyata has been characterised by Sohtersbatsky as relativity. Everything being relative and interdependent has no absoluteness by itself. Hence it is Sunya or void. On the other hand there is something entirely comprising it which might be considered the absolute. This can

be conceived or described in terms of finite and the phenomenal world and hence it is referred to as *tathata* or thatness, suchness. This absolute has also been called the Sunyata. The great Russian scholar has shown the resemblance of the Buddhist schools of philosophy and the outlook of modern science, especially the conception of the final condition of the universe. Thus it is evident that the Mahayana Buddhism contributed a good deal towards the development of Buddhist philosophy and thought. Mahayanism, in many respects, broke with the past and created many new features for the future thinkers and philosophers.

Gradually metaphysics developed in Buddhist philosophy and thought and its method was based on a psychological approach. The subconscious self of modern psychology is envisaged and discussed. According to Dr. Radhakrishnan, the logical movement of Buddhlst thought found expression in the four schools. It began as a dualistic metaphysics looking upon.—knowledge as a direct awareness of objects. In the next stage, ideas were made the media through which reality was apprehended. These two stages represented Hinayana schools. The Mahayana school went further and abolished things behind the images and reduced all experience to a series of ideas in their mind. The ideas of the relativity and subconscious self came in. In the last stage mind itself was dissolved into mere ideas, leaving us with loose units of ideas and perceptions. This was Nagarjuna's Madhyamika philosophy or the middle way. Buddhist philosophy plyed an

important part in moulding the national outlook and in developing a certain distinctive attitude of mind.

The philosophy of idealistic absolutism, started by Maitreya and Asanga, and elaborated by Vasubandhu, denies the existence of the eternal objective world and ends in the affirmation of oneness of all things. The transformation of self evolving thought is regarded as real by Vasubandhu, as opposed to Aswaghosh, who believed such transformation to be illusory appearance. The mode of causation allowed by Vasubandhu is *Pratitya-Samutpada.* It is entirely different from the transformation theory of the Samkhya school. Maxmuller has rightty pointed out that "we have looked in vain for any definite similarities between the systems of Kapila and the metaphysics of the Buddhists." (*Chips from a German workshop*—I—226). Vasubandhu, Dharmakirti and a host of other Buddhist philosophers developed a school of the irown logic. Vasubandhu anticipated and laid the foundation of a scheme of philosophy which was later on expounded by Sankar as the Vendata philosophy of the Upnishad. *The cultivation of the love of humanity was, however, one of the dominant characteristics of Buddhism.*

Buddhist Thought

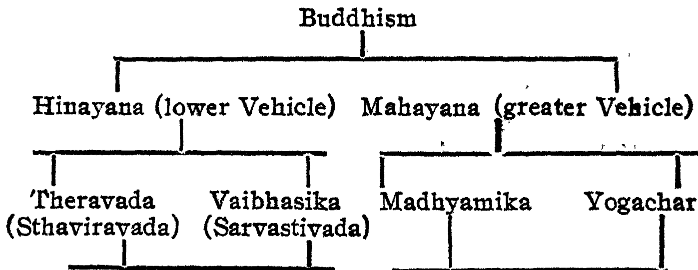
Buddhism started as an ethical religion and naive realism and ultimately ended as an idealism of the highest speculative type. The different schools of Buddhism claim to be the teachings of Buddha and if we study its history, it leads us to a study of the history of Buddhist philosophy and thought. We have discussed above the central and basic themes of Buddhism, which aim at the

emancipation from the misery of the world. Buddha was rationalist no doubt. He emphasised the selflessness of the mind and dtd not worry about the nature of the world.

Groups and sects in Buddhist camp

The earliest schools of Buddhism are known as Theravada (Sthaviravada) meaning the doctrine of the elders. Immediately after Buddha's death, an attempt was made to codify the teachings. The followers of this code are the Theravadins. For a century there was no schism, and aftar a century at the second council at Vaishali, the Theravadins, under the leadership of Yasonama, ostracised the Mahasanghikas. Differences in the beginning were very little but later on differences of great philosophical importance developed between them and it is believed the Mahasanghikas were the fore-runners of the Mahayana. Kathavastu was composed at the third council at Patliputra under the leadership of Tissa. In this council the Vibhajyavadins came into prominece and a number of schools were expelled. The Vibhajyavadins were the Thervadins who used to divide the question and solve it. They contributed little of metaphysical importance to Theravada. The fourth Buddhist council under Vasumitra brought out commentaries (Vibhasas) on the Buddhist sutras and the Kashmir Sarvastivadins, who followed those Vibhasas, came to be known as Vaibhasikas. Kathavastu gives us the names of a number of sects such as Sarvasti-vadins, Mahasanghikas, Vaitulyakas, the different schools of the Andhakas, the Vatsiputriyas,

the uttarpathakas and others who contributed to the development of Buddhist thought. Vasumitra gives the name of eighteen Buddhist schools at the end of the second council. Thomas says—"The outstanding divisions in earlier Buddhism are the schools of Theravada, the Sarvastivada, the Mahasanghika, the last represented by the Lokottar of the *Mahavstu.* It was within the last two that the new tendencies and theories arose which produced the Mahayana schools. "(Thomas *History of Buddhist thought*—"—P. 41) The other important schools of Hinayana are Sautrantikas, an offshoot of the Sarvastivadins according to Vasumitra. Andhakas contributed to the appearance of the Mahayana, whose important schools were Madhyamika and Yogachara and the Tathata schools of Aswaghosh. For an easy understanding, a chart is given below :



Guhya-yana & Sahajayana   Vyaktayana & Kathayana

Hinayana :—Vaibhasika and Sautranatik.

Mahayanists :—They hold that they are the true followers of the original Buddhism.

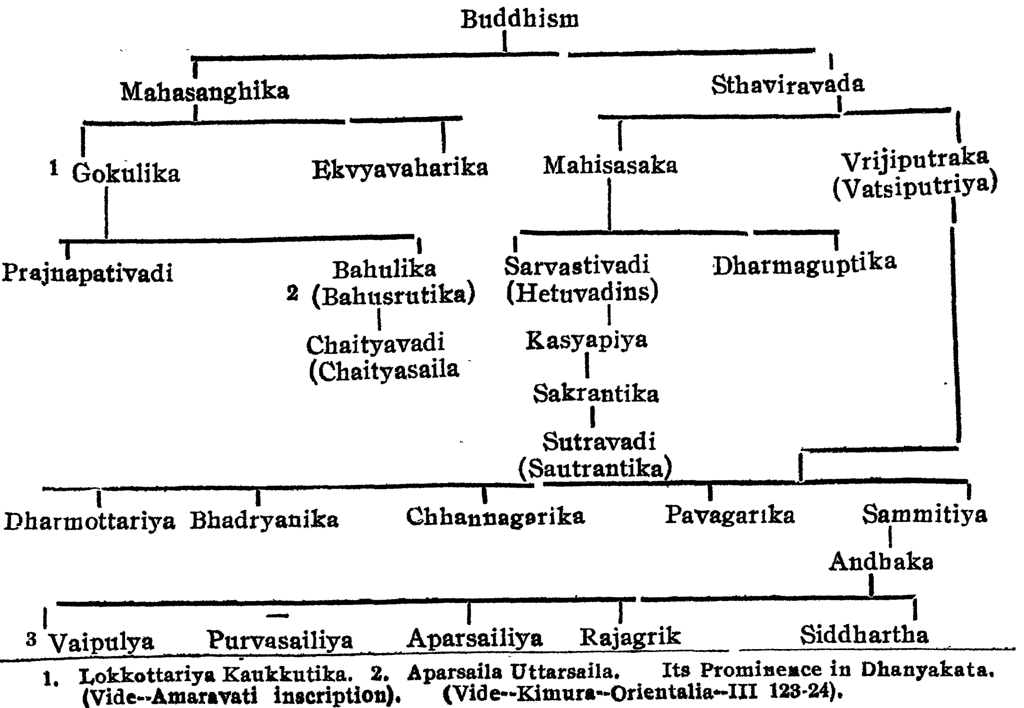
The Amitabha sect hold that the future salvation is the only salvation taught by Buddha. This sect prevailed

in Tibet, China and Japan. In India, the doctrine was upheld by Nagarjuna and Vasubandhu, though no sect was founded here (R. Kimura—*J.D.L.*—IV. P. 200).

The theory of Buddha-kaya arose immediately after the Parinirvana of Buddha and Hinayana Buddhakaya was conceived as Rupkaya Buddha i. e. historical Buddha. From Mahayana standpoint there are three kinds of Buddha kayas :—(a) Dharmakaya Buddha (cosmic unity) ; (b) Sambhogkaya Buddha—(i) the body obtained by Tathagata for his self engagement by dint of his discipline ; (ii) the body which the Tathagata manifes to the Boddhisattvas in pnre lands (Vasubandhu—*Vijnapatimatra Siddhasastra*) (c) Nirvanakaya Buddha —Historical Buddha regarded by Mahayanists on the incarnation of eternal Tathagata. Compared with Hinduism the three Buddha-kayas would stand thus :—

Buddhism		Hinduism
1. Bharmakaya	...	Nirgnna Brahma
2. Sambhogakaya	...	Saguna Brahma
3. Nirvanakaya	...	Avatara.

(R. Kimura—Ibid—PP. 203-8 ; Suzuki—"*Outlines of Mahayana Buddhism*". P. 265).



1. Lokkottariya Kaukkutika. 2. Aparsaila Uttarsaila. Its Prominence in Dhanyakata. (Vide--Amaravati inscription). (Vide--Kimura--Orientalia--III 123-24).

Theravada

Wiih the growth ot difference within the fold, the Theravadins systematised their views. They tried to maintain the pristine purity of original Buddhism. The so-called agnosticism of Buddha was interpreted by them as Nihilism. Buddha had ignored the existence of the Absolute but they denied its existence. They introduced the ideal of Arhatship or Pratyekabuddha. They regarded the four noble truths as the foundation of their position. (E.J. Thomas—*Early Buddhistic scriptures*—P. 30-1) They gave scope for the doctrine of Sunya. According to the Theravadins, Buddha is reported to have said—"Concentration that is void, signless and aimless." (*Kindered sayings*—IV. 256). In the Theravada, if the individual realises that he is nothing but an aggregtate of the Skandhas, he simply ceases to be and attains Nirvana. Everything is momentary, everything is misery, every thing is selfless and everything is void, contain the germ of Mahayanism. Theravadins were interested in man and his salvation.

Sarvastivadins

Its earliest reference is in the Kathavastu and its best exposition is found in Vasubandhu's *Abhidhammakosa*. After being expelled from Pataliputra, they settled in Kashmir and surrounding areas. Kanishka was the Asoka of Sarvastivadins. They are also known as Vaibhasikas. They maintain that everything exists. They made Buddhism a definite philosophical system and incorporated almost all the Theravadins theory. According to Schterbatsky, they show that the soul was unreal and

was a mere name for a multitude of inter-connected facts. Vasubandhu calls everything a Dharma, simple and compound. Liberation is Nirvana and that is eternal, that is happiness and therefore that is the highest. They believe in the Samadhi (trance), in Sunya or void. Perhaps here began the Sunyata doctrine of the Madhyamika. They speak of the world as Sunya. It seems that this doctrine of Sunya is common to almost all schools of the Buddhist philosophy. They divide things into three classes.—Five *Skandhas*, twelve *ayatanas* and eighteen *Dhatus* and all are called *Dhurmas.* The personality, therefore, is an aggregate of matter, Nirvana is attained by the reduction of the unity of personality into these components and thus causing to be. According to this school, Nirvana is both existent and non-existant (Bhava and Abhava). They carried their analysis of the elements as far as atoms. Schterbatsky holds that the Buddhist phisosophy is pre-eminently analytical. The fourfold truth underwent development in the Sarvastivada school, where each of the four truths is subdivided into four and we have sixteen kinds of truths. The Theravadins regarded the body of the Buddha as human. The sarvastivadins admitted distinction between Rupkaya and Dharmakaya. *Abhidharmakosa* was also a stepping stone from the Hinayan to Mahayan.

Other sects were the Mahasanghikas; the Andhakas, vetulyakas(these two were liberal in outlook and practice, *Supporting the theory that even the recluses can marry*) and Uttarapathakas. The Sautrantikas are one of the most important schools of Hinayan. Shantirakshit and Kamal-

shilla call themselves Sautrantikas. There was a time when hybrid schools between Hinayan and Mahayan were formed. This school originated out of the Sarvastivadins, according to Vasumitra. Both these schools agree on many points. They differed as regards Nirvana. They (Sautratikas) held it as unreal. They admit the existence of Bnddha's cosmical body (Dharmakaya) i, e. they adhere to the Mahayan conception which consists in identifying Nirvana with the living world itself. Another school which belonged to the transition from the Hinayan to Mahayan is known as Satyasiddhi school. The doctrines of the Mahayan are all found in Hinayan, thuogh they are scattered.

Sautrantika

The Mahayan school.

The *Prajnaparamitas* constitute the first Mahayan literature and can favourably compare with the Brahmsutras in Hindu philosophy. Nagarjuna wrote a *Mahaprajnaparmitasastra* as true and Maitieyanath composed a number of *Karikas* called *Abhisamayalankars*. Nagarjuna is reputed Madhyamika and Maitreyanath a yogachari and a a teacher of Asanga. The *Prajnaparamitas* are more in accord with the Madhyamika school than with the Yogachar. Parmitas is the technical term for virtues in Buddhism and the six parmitas are—charity, morality, patience, energy, meditation and wisdom and if they are ten, other four are expediency, Prayer or vow, strength and knowledge. The chtef theme of the *Prjnaparmitas* is the Sunyata (void and natural-lessness.).

Prajnaparmitas

Sunyata is the same as Pratityasamutpad which has been closely shown by Nagarjuna. Reality is identified with Tathata or suchness. Out of the twenty kinds of Sunyata, Paramartha sunyata expresses the absolute reality. The Madhyamikas lay emphasis on the Sunya as the ultimate nature of things, while the Yogachar contends that the final nature of things is pure Vijnan or consciousnsss. Nagarjuna is the founder of the Madhyamika school.

Bhutatathata

Aswaghosh is the founder of the Bhutatathata school. He distinguishes between two kinds of truths—ultimate truth (*parmaartha svtya*) and emperial truth(*Samvartsatya*). Buddha' Dharmakaya is treated by Aswaghosh as a metaphysical entity. He distinguished between three kinds of body —Dharmakaya has two aspects, the Nirmankaya and and Sambhogakaya. According to Dasgupta (*Indian Idealism*—P. 88). Aswaghosh in his conception of Bhutatathata combines the couception of Nagarjuna's Sunyta and that of the Upanishadic Brahman.

Madhyamika school of Nagarjuna

The Madhyamika or the Sunyavada of Nagarjuna is a direct result of the Prajnaparamitas. Nagarjuna is the greatest name in the Buddhist world. The word Madhyamika means middle and Nagarjuna claims that he follows Buddha's doctrine of the middle path. He takes *rupaskandha* (aggregate of matter), the *vedanaskandha* (aggregate of feeling) etc, separately. Nagarjnna attacks the *pratityasamutpada* of the early Buddhists. According to him, neither the particular nor

the universal is real. He criticises the very idea of Tathagata itself. He says that the world is not different from Nirvana and nirvana is not different from the world. If the world is identical with the Tathagata and with Nirvana, which is the same as sunya, it follows that the Tathagata is the same as sunya.

Nagarjuna says that even the idea of sunya is not adequate to express the truth which is inexpressible. As the Tathagata is the truth, he is beyond every determination and name. Tathagata should be called neither Sunya or Asunya,nor both,nor neither. Various interpretations have been given by different scholars of this highly metaphysical and significant term. Dr. Dasgupta considers Nagarjuna as a blank phenomenalist who contended himself with saying that the world is noihing but a show of changing phenomena (Ibid—P. 79)

Vijnanavad

The Yogachar school is not content with the ultimate reality without showing how the phenomenal world came out of it. The absolute of the Madhyamikas, their sunya or Nirvaua, is regarded as a bliss, though it is said to be beyond consciousness. They asserted that Nirvana was pure consciousness. They uphold the theory of Vijnaptimatrata, according to which the world is nothing but ideas, there are no realities behind them. The hihgest reality of the Lankavatara is *chitta* or mind. The Lankavatar goes to the extent of holding that reality is neither the sunya nor Nirvana. No attempt should be made to comprehend Nirvana. The special feature of Lankavatar

Lankavatara

is the idea of self realisation. The Lankavatar distinguishes between the two kinds of knowledge, the relative and absolute. There are three kinds of Jnana, worldly, super-worldly and transcendental. Seven kinds of Sunyata are distinguished—(i) the emptiness of the individual marks (*laksana*)(ii)emptiness of self nature (*Bhava-sva bhava*) •(iii) the emptiness of no work (*apracharita* (v) the emptiness of all things in the sense that they are unpredicable (*nirbhilapya*) (vi) the emptiness of its highest sense of ultimate reality realisable only lay noble wisdom and (vii) the emptiness of mutuality.

Vijnanavada

Their important theory is that of perception, according to which, object is not different from the consciousness of the object. The Vijnanavadinas try to establish the truth of pure *vijnana* dialectically. The final essence of the world is pure *vijnana*.

The Buddhist Dhamra

According to Maxmuller, Dharma in ordinary Buddhist phraseology may be correctly readered by law. The whole teaching is called the good law or *snddharma*. Schterbatsky calls it elements. Mrs. Rhys. Davids calls it ideal reality that one ought to realise. Dharma has a wide significance, meaning law, of social, law, nature, duty and so on. It really means that which hold the object. The word Dharma is used in Buddhism to denote classes of events: it stands for entity. According to the Mahayanists, Dharma too is said to be beyond thought. Schterbatsky says—"it is inconceivable. No one will ever be able to tell what its real nature is. It

is transcendental." The cetral conception of Buddhism is Dharma, inexpressible, inconceivable and transcendental. *Abhidharmaskosa* calls it category. It is also held that Dharma, according to the Buddhist, denoted the things of the universe, and the source of the universe.

Buddhism and Hinduism

Buddhism produced powerful and permanent effects on many aspects of our life. We know that he accepted the basic system and simply attacked the evils that had grown under them. Scholars have characterised Buddha as a social revolutionary. Magadha, where Buddhism flourished, was not in the good books of the Vedic Aryans ; and naturally the people of this part took great interest in spreading it throughout northern India. Even the Brahmans joined. The ethical, social and practical idealism of Buddha permanently affected the Indian people. *His universal call for the good life recognised no barriers of class, caste or nation and it was on this call that Asoka acted with his embassies and missionary activities in foreign countries. The idea of non-violence was emphasised by Buddha and Mahavira.* Through monasteries educational activities were encouraged.

Ultimately Hinduism succeeded in absorbing Buddhism within its fold. Everywhere and in every country, Buddhism was influenced by local conditions and prevailing system. Hinduism and Buddhisms flourished side by side for centuries. How Buddhism disappeard from India is not yet fully known to us though arguments for and against have been adduced by the scholars. The mahayana approached the Brahmanical system and form and it was prepared to campromise with almost anything.

The cultural Brahmanical renaissance, though not directly affecting Buddhism, paved the way for its absorption by Hinduism. Buddhism deteriorated and degarding practices grew up. It was very difficult to distinguish between Brahmanism and Buddhism. The absorption of Buddhism certainly changed Brahmanism also in many ways. The establishment of mathas in Hinduism was an adoption of the old Buddhist practice of the Sangha. There was interchange of ideas and thoughts between the two systems and ultimately Buddhism was assimilated in such a way as to make it difficult for others to identify its individuality.

(v) *Saripntta* & *Moggalana* :—the two lieutenants of Buddha in Bihar :—

Sariputta was born near Rajgriha at Upatissa village hence his personal name Upatissa. His mother was Rupsari, a Brahmin woman and hence he was known as sariputta, the son of sari. Moggallana was born at the neighbouring kolita village. His mother was a brahmin woman Moggali. The two were born on the same day, grew up and left the world together to seek the doctrine of release under Sanjoy, but learnt all he had to tell them and then wandered over all India in search of a teacher. After making their mutual promise they returned home, until Sariputta discovered Assaji. Unlike other disciples they did not attain full enlightenment atonce. Mogallana attained it after a week, and the Sariputta a whole fortnight was required. These two in previous lives had made the wish to become the chief disciples of a Buddha and their wish was fulfilled. They do not appear in events after Buddha's death. Sariputta, "the chief of

those endowed with insight." is often represented as preaching or instructing younger monks. He was called Dhamma-senapati.

At Rajgriha lived an ascetic, Sanjaya, with 250 pupils among whom were Sariputta and Moggallana. These two had made one another a promise that whoever should first win the immortal should tell the other. Sariputta one day discovered Assaji and he soon acquired enlightenment, the knowledge that everything that is subject to origination is also subject to cessation. There Sariputta told Mogallan everything and the latter was also enlightened. They then went Sanjay and informed him that they now recognised Buddha as their teacher. When Buddha saw them coming; he prophesied :—

"These two companious are coming Kolita and Upatissa. They shall be my pair of disciples. The chief, and an excellent pair."

Sariputta was one of the most favourite disciples of Buddha. Buddha told Sariputta to admit Rahul to order. He is said to have converted a jain girl, Patachara, who offered if she were defeated in a dispute, to marry the victor if he were a layman, or to join his order if he were a monk. In order to find out if arhats really existed, the gildmaster of Rajgriha had set up a sandal-wood bowl at the end of a long bamboo, and challenged anyone to rise in the air by magic power and get it down. The leaders of the six sects were unable to do it, but the elder Pindola Bharadwaja at the suggestion of Mogallana performed the feat. When Bhddha heard, he forbade the use of such powers. Many mythological stories regarding

Buddha and these two disciples are preserved in the Buddhist canonical literature. At a time, when there was famine, Moggallana proposed to get food by excercisng his magic powers, but Buddha disuaded him. Sariputta received from Buddha instructions why the religious systems of three previous Buddhas lasted for a long time, but those of three preceding them did not. At Sravasti, when Buddha declared that he must have a permanent attendant, Sariputta rose and offered himself, but Buddha told him that his work was in exhorting and he also rejected the offers of Moggalan and the eighty chief disciples.

Devadatta once conceived the idea of taking Buddha's place as leader, but as soon as this thought arose, his magic power disappeared. His plan was revealed to Moggallana by a deceased pupil of the latter who assumed a mental body and came to inform him. But Buddha said that the matter was not to be talked of, as the foolish man would reveal himself. While Buddha was once preaching at Rajgriha, Devadatta asked Buddha to hand over the order but Buddha refused and when Devadatta persisted, Buddhas said, "Not even to Sariputta and Moggallana would I hand over the order." Buddha sent Sariputta and Moggallan to win back the mistaken monks. When Devadatta saw them, he thought that they were coming to join him. After finishing his speech, he asked Sriputta to address the assembly and both Sariputta and Moggallana preached with such effect that they persuaded the whole five hundred to return.

Sriputta and Moggallana died earlier than Buddha.. When Buddha went from Vaishali to Sravasti, Sariputta

came and showed himself to Buddha, Sariputta then practised concentration. He then decided to consult his mother and having obtained Buddha's permission, her set out for his home. He converted his mother and then attained Nirvana in the room he was born. The elder Ch ada took his bowls, robes and strainer with the relics to Sravasti, and Buddha hvaing caused a relic shrine to be made for him went to Rajgriha. At that time Mogallana was living at Rajgriha on Isigili hill. He used to go to the world of gods and tell of the desciples of Buddha who were reborn there. The heretics saw their honour decreasing and decided to bring about his death. They paid a thousand pieces to a robber to murder him, but when Moggallana saw him coming, he rose in the air by his magic pwoer. This happened for six days but on the seventh he could not do so, as the power of his former karma overcame him.

In his previous life he had decided with his wife to kill his aged parents, and he took them in a car to the forest. Moggallana thought, "Even when they are being beaten they think of my welfare ! I am doing what is unfitting." The robbers crushed his bones and left him for dead, but he retained consciousness, and by the force of concentration,went to Buddha, asked his permission. and attained Nirvana. Buddha took the relic and had a shrine made for them at the entrance of the Veluvana monastery. Thus we learn that a relic shrine to Sariputta was known at Sravasti and one to Moggallana at Rajgriha. It was at Nalanda that Sariputta uttered his 'lion roar' (*Singhanada*) of faith in Buddha. Such, Lord, is my faith in the lord, that there has not been. will not

be nor is there now another ascetic or Brahmin greater or of more wisdom, that is to say, in enlightenment." On being questioned he admitted that his knowledge had not penetrated the mind of the Buddhas of the past, and future, or even of the Buddha of the present.

The following canons give an account of Sariputta and Mogallana.

Suttapitak

(i) *Sampasadania suttam*—a dialogue of Buddha with Sariputta, who expresses his faith in Buddha and describes Buddha's teaching.

(ii) *Sangatti Sutta*—Buddha opens a new assembly hall at Patna and afterwards being tired asks Sariputta to address the brotheren. Sariputta gives a list of single doctrines or principles.

Dighanikaya

(tii) *Dasuttara-sutta*—Sariputta in the presenee of Buddha gives the "Ten-in-addition" discourse, consisting of ten single doctrines, ten two fold doctrines and so on up to ten tens.

Majjhimnikaya

(i) *Dhammadayvda-sutta*—That the monks should be heirs of doctrine, not of their physical wants, with a discourse by Sariputta.

(ii) *Anangana sutta*—A dialogue between Sariputta and Moggallana on defilement.

(iii) *Sammaditthi-sutta*—An address to the monks on true views by Sariputta.

(iv) *Anumana sntta*—By Moggallana on the admonishing of monks and self examination. There is no reference to Buddha throughout.

(v) *Rathavinita sutta*—Punna's reply to Sarlputta on the question of Nirvana.

(vi) *Maha-Hathhipadopama sutt*—A discourse by Sariputta on the noble truths, with a simile of the elephant's foot.

(vii) *Cula-Tanhasankhya sutt* — Moggallana follows sakka to heaven to see if he has understood the answer.

(viii) *Vedalla-sutta*—Two discourses in the form of commentary on certain psychological terms (a) by Sariputta to Mahaka atthita, (b) by the nun Dhammadin to layman Visakha.

(ix) *Marattajjaniya sutta*—Story of Mara, who gets into Moggallana's stomach. Moggallana calls him out and reads him a lesson by reminding him of the time when Moggallana himself was a mara named Dusi, and Mara was his nephew.

(x) *Dighanakha sutta*—Buddha refutes the ascetic Dighanakha. Sariputta on this occassion attains full knowledge.

(xi) *Ganaka-Moggallana sutta* — Instruction to the accountant Moggallana on the training of the disciples.

(xii) *Gopaka—Mogallana sutta*—Monks have recourse to the doctrine.

(xiii) *Savitabba-asevitabba-sutta*—Buddha states the right and wrong way of practising the duties and

doctrines of a monk, and Sariputta expounds them at length.

(xiv) *Anathapindikovada sutta*—Anathapindaka is instructed on his death-bed by Sariputta.

(xv) *Chanuovadasutta*—Channa instructed by Sariputta.

(xvi) *Pindapatuparisuddhi sutta*—Instruction to Sariputta on the considerations to be undertaken by disciple throughout the whole course of his training.

Khuddakanikaya

(i) *Buddhavnmsa*—in which Buddha gives in response to a question by Sariputta an account, in verse, of his first forming the resolve to become Buddha, and the history of the twenty four previous Buddhas who prophesied concerning him, concluding with an account of himself.

Buddhism abroad

From some words addressed to Ananda, we learn that the Buddha anticipated that his teachings would endure only five hundred years. It is difficult to say whether this prophecy was fulfilled as we see that after 500 years, his doctrine was approaching the height of its flowering season, though with certain modifications according to time and circumstances. Mahayana Buddhism was a logical development of the original Buddhism. Ceylon, Burma and Siam remained faithful to older Buddhism i. e. Hinayana. According to tradition, Buddhism came to Ceylon through Mahendra, the son of Asoka, who sent out Buddhist

Ceylon, Siam & Burma

miseionaries in all directions. Siam received Buddhism through Cambodia, where it is supposed to have begun to be known in the year 422 A. D. It is said to have reached Burma before the 6th century A.D. Hinayana only suffered alternation in Ceylon, Burma and Siam in so far as in these countries it conceded importance also to popular religion and worship. To celebrate his jubilee in the year 1893, king Chulallongkorn of Siam published a complete edition of the sacred writings of older Buddhism belonging to the Tripitaka. Ceylon is the most important centre. of Hinayana Buddhism.

In Nepal, China, Tibet, Korea and Japan it is Mahayana Buddhism that is flourishing. According to tradition, the Emperor, Ming-Ti of China (later Han dynasty) sent a mission to India (61 A.D.) to bring to his country Buddhist teachers, texts and objects of worship. The knowledge of Buddhism had already reached China earlier by way of northern India and eastern Turkestan. By the middle of the third century A. D. Buddhism had followers all over China and was already beginnihg to excercise some influence. Between 4th and 11th centuries A.D. numerous chinese followers of Buddhism came as pilgrims to India, most famous of them being Fahien, Hiuntsang and Itsing. The enthusiastic ethics of Mahayana enlisted their sympathy. Taoism prepared the ground for Buddhism in China.

Whole series of schools and communities were formed and the phliosophical questions were also discussed. The Idian teacher, Budhidharma who came by the sea route to China (525 A. D.) founded the great shcool of medita-

tion. He exhorted his pupils to practise self-sub-mergence. By the end of the 6th century A. D., the chinese Buddhism of meditation constructed for itself a cult. The Buddhist "school of secrets" to satisfy the superstition and belief in magic was also developed after the 8th century A. D.

The Assam-Burma route to China started from Pataliputra, the ancient capital of India,passed by Champa (Bhagalpur) Kajangala (Rajmahal) and Pundravardhan (north Bengal) and proceeded up to Kamrupa. The route through Tibet opened up in the 7th century A. D. In the 5th century A. D. Kumarjiva did a good deal of work in connection with the spread of Buddhism in China. A number of teachers from Nalanda went to China and spread Buddhism. The Amitabha cult, founded by Hui-Yuan, even now plays the most important role in the Buddhism of the Far east. The Chinese preserve a good number of *Vinayapitakas*, now lost in their original.

Tibet

Buddhism reached Tibet in the 7th Century A. D. about which a reference has already been made earlier. The priests of new religion gradually succeeded in taking possession of the power. In the 11th century, they made an end of the monarchy. Tibetan Buddhism developed into a strongly organised church exercising temporal sorvereignty. Monk Tsungkha-pa is responsible for this exalted position of Buddhism in Tibet. He appeared in the 15th century as a reformer and succeeded in introducing monastic celibacy and strove against superstition and

magic. At the head of his reformed church are the two grand Lamas, who are regarded as incarnation of Buddha —one who since 1575, bears the title of Dalai Lama (with headquarters in Lhasa) the other Pantchen Lama (a jewel among scholars) in the Ta-Shi-Lhum-po monastery. The first is regarded as the incarnation of the divine Bodhisattva Avalokiteswar and the other that of Amitabha Buddha. The Dalai Lama rules on eart h, the other is occupied with spiritual things.

Mongolia. From Tibet the Buddhism of the Lamas spread in the 13th century to Mongolia, at the time when the great Mongol rulers conquered Tibet. Under Kublai khan the conversion of Mongols made great progress. Lamaism maintained its independence in face of chinese Buddhism. Dalai Lama's representative in Peking was regarded as an incarnation of Buddha, and same was the case with the highest dignitory of Mongol Lamanism.

Japan Chinese Mahayan Buddhism reached Japan through Korea. It at once spread. At the beginning of the 9th century A. D. Buddhism and the national Shinto religion joined forces and the gods of the Shinto religion were recognised as appearances of the celestial Buddhas and Boddhisattvas. This fusion was the work of the Buddhist monk KOBO (774-845). *Shintoism recived ethical and religious ideas from Buddhism.* The school of meditation (founded by Bodhidharma in China)was sprea d in Japan by Myoan Eisai (1141-1215) the founder of *Zen sect.* This sect became popnlar with warrior cas te. The *Jodo sect* (12th century A. D.) stood for the chinese Buddhist doctrine

of redepmption through the grace of Amitabha Buddha. Its founder was monk Genku (1133—1212). His pupil was Shinran, who rejected pilgrimages, fasting, superstition, and all magical practices and abolished the celibacy of the priesthood. There arose a Buddhism in Japan in which world and life affirmation took the place of world and life negation. *So what the chinese mind could not do, the Japanese mind accomplished. It transformed Japanese Buddhism.* Nichiren (1220—1282) condemned together the *zen sect*, the *Jodo* and *Shinshu sect*. For this Nichiren suffered persecution. His doctrine spread among the common people.

Through the efforts of Indian sovereign, since ancient times, Buddhism spread far and wide in the east and west. The colonisers took with them their own religion and faith and when tbey settled, their religion persisted. Beginning from Asoka, this continuous movement to and from India continued and Buddhist embassises were sent to the then countries. Buddhism had its root in central Asia, Trukestan, Java and Sumatra. Traces of Buddhism in the Central Asiatic republics of the Soviet Union have also been found. Sir Auriel Stein's discovery has brought to light many such things. In Java, Summatra and other Indian islands, it was Islam that supplanted Buddhism. Indian cultural influence in south east is immense and here nobody can deny the influence of Buddhism in this respect. Though Buddhism ceased to exist in the land of its birth, a great number of peoples in different parts of the world are Buddhists and this shows the eternal virtues of the faith.

CHAPTER IV

Art and Buddhism

"We recognise in the Buddha type of sacred figure one greatest artistic inspirations of the world . . . . . the existence of a distinct, a potent and a living tradition of art, a possession of priceless value to the Indian people—" The Indian thinkers have always taken a much wider and comprehensive view of art. It can only be apprehended by spiritual vision. The Indian artists generally looked for their good in the universal self. Havell is of opinion that the idea of the artists identifying themselves with nature in all her moods is really the keynote of all Asiatic art. Art came from the hands of secular craftsmen and hence it was different fram religious literature. Full and active lives of the time and genuine idealism are reflected in the Buddhist art of India.

In the earlier phases of Buddhism, we do not generally meet with the representation of gods. The early Buddhist tenets permitted only representations of wreaths and creepers and this attitude is clearly revealed in the *Visuddhimagga*. Dr. Coomarswamy holds that the early Buddhist view of art is hedonistic. Objects of art were looked upon as a physical luxuries. Buddhist doctrine is a medicine directed solely to save the individual from burning in the fire of his own thirst. The early Buddhist art (Sanchi and Bharhut) reflects the prevalence of the animistic cults in placing low relief figures of the

Yaksa, guardians of four quarters, as protectors of the entrance gateways. That the nature spirits should thus act as guardians of the Buddhist shrines reflects the essential victory of Buddhism, precisely as the story of Naga Muchalinda, who, in the literary traditions, shelters the Buddha during the week of storm. The functions of the Yakshini's may be partly protective but it is, also in large degree, honorary and decorative. These railings and gateways also refer to stories of the former lives of the Buddha. The Jataka stories were generally represented.

Gradually the idea of Buddhahood replaced that of Arhatta. The Buddha was endowed with the qualities of godhead. This idea became the object of a cult. We find the representation of Buddha symbols at Amaravati. Buddhism, originally a religion of tolerance, incoroporated many of the Hindu deities in the first stage. Mahayana, discerning the vital drawback of monastic Buddhism, realised that symbols could command more respect and reveren ce than devotion and hence the introduction of a Buddha image would help the growth of the faith. All Buddhists took to worshipping images and the Boddhisattva doctrine formed the halt-mark of the Mahayana.

There is no doubt that the Indian art had an earlier history than Asoka, who raised the technical art employed by the Brahmanical ritualismon to a higher intellectual plan and made the fine arts a potent instrument in national education. After Asoka, the opening chapter of plastic art begins at Bharhut, develops in Sanchi and

concludes in the Amaravati reliefs. Bharhut, Sanchi, Amaravati and Ajanta are places where we can see the intense vitality of the artists. The carvings thereon depict the crowd of adoring worshippers. It is in the Gandhara school that the images of Buddha and Boddhisattvas-Avalokiteswara first made their appearance. Practically Gandhara and Mathura were the first to originate Buddha images.

Rowland believes that the Gandhara art was the official art of the Kushanas. The earliest Buddha images were a compound of iconographical and technical formulae. The Gaudhara art at Mathura, after coming into contact with the local art, came to be known as Mathura school of sculpture. Vogel says—"This explains the mixed character of the Mathura school in which we find on the one hand a direct continuation of the old Indian art of Bharhut and Sanchi and on the other hand the classical influence derived from Gandhara." Mathura school has produced numerous images. The Yaksa Nagas are frequently met with in this art. The contact with Hinduism brought within the fold of the Buddhist art a number of Hindu gods. Bodh-Gaya, Sanchi, Bharhut and Amaravati show signs of worshipping everything that Buddha made sacred by his magic touch. Innumerable scenes as recorded in the *Lalitvistara*, *Mahavastu*, *Avadana* stories from the Jatakas were recorded therein. We learn from various sources that when the Buddha had attained enlightenment, he was about to retire. It wns then that Brahma and Indra approached him and requested him to deliver the people of Magadha. The Hindu god

Kuvera was also incorporated and Vasudhara became in later times the consort of Jambhala, the Buddhist god of wealth.

The famous startling archaeological discoveries (viz. the Parkham and the Patna images) are regarded as an earlier specimen of art and have given rise to a number of specnlations both in the domain of art and literature. It involves question of Yaksha cult and consequently the use of 'Vajra' element in the Buddhist art history. From the Pali and Prakrita conons, we learn that Yaksha Manibhadia was a popular diety in eastern India. An important Buddhist source points out that Manibhadia Yaksa saug the praise of Buddha. "The Blessed one was staying in Magadha at the Manimala Chaitya a haunt of Yaksha Manibhadia. "In one of the Jain Upangas, we have the following statement—"At that time and at that hour, there was a city named Mithila . . . . To the north east of the city was the Manibhadia Chaitya." According to Hopkins Manibhadra Yaksharaja Yskshendra was Kubera's chief attendant and is called the lord of wealth. He is invoked as a patron of merchants. The Yaksha Manibhadra cult is one of the oldest in India. There is a reference to the shrine of a powerful Yaksha Manibhadra where peoplo offered gifts. In Gwaiior an inscribed image of Manibhadra was discovered.

The Jain sources reveal to us that Manibhadra was devoted to Vaisravana Kuvera, one of the four Lokapalas (others being Soma, Yama and Varuna), kind of the yaksas. A Buddhist text, ***Mahamayuri***, referred to in Bana's ***Harsachatita***, says that the two brother Yakshas,

Manibhadra and Purnabhardra, (the twins Nandi and Vardhana), had their shrines in Nandivardhana. Sylvan Levi, on the authority of a chinese text, has shown that Nandivardhana was in the kingdom of Magadha. Buddhagoshala, in his *Sumangala Vilasini*, explains Vajji chitiyas as Yaksha chetiyas. Writing about the Sarandada chetiya, where the Buddha was staying at Vaisali and where he explained the seven conditions of welfare, Buddhagosha says, "this was a Vihara erected on the site of a former shrine of Yaksha Sarandada." The Caityas were the sanctuaries of the Yakshas. The Yaksha cult was very prominent in ancient Bihar. One of the Patna Yaksha images contains an inscription "Yaksha,"

The thunder weapon also plays a very prominent part in the history of Buddhism and Buddhist art. Vajrapani is taken to be a yaksha by Foucher. It is so called in the *Divyavadana* and the *Lalitavistara*. In the Buddhist art and Mahayana literature, Yaksha was awarded a very warm reception. Yaksha images have been discovered from Mathura, Sanchi, Bharut, Gwalior and Patna. In Weber Mss., Buddha is represented to have communicated a charm to the Mahayaksa Manibhadra. Yaksa Vajrapani was given a shelter in the Buddhist mythology. In the Mahayana school, we have a reference to the Bodhisattva Vajrapani. Santideva referes to the same in his *Bodhicharyavatra*. The Yaksa ultimately developed into a Boddhisttva. In the *Astasahasrika —Prajnaparmita* (Chapter—XVII) Bodhisattva Vajrapani is introduced and is called "*Vajrapani Mahayaksah*' or 'the great Yaksa Vajrapani. The Yaksa was at first represented as a devotee and later on became a full

fledged Bodhisattva, also Guhyakadhipati or the lord of the Guhyakas or Yakshas.

In a work called "*Tathagata Guhyaka*" (Mss. in the ASB) there is the following story—"Once Ajatsatru was astonished at the gignatic strength of Arya Vajrapani displayed at the great ease with which he lifted his mace. He asked Buddha about its reason, whereon Buddha replied that Bodhisattvas are endowed with ten special or uncommon qualities." Buddhist Sanskrit works agree in claiming a yaksa orgin for the Bodhisattva Vajrapani. Hiuen-tsang mentions him as being with Tathagata when the latter subdued Naga Udayana. At the time of Buddhas Niravana, the Vajra bearer threw down his Vajra. This scene is frequent in the Gandhara relief, where Vajrapani holds the Varja. He is very clearly represented in the Mathura school. The design is also seen at Sanchi. Inscribed Vajrapani pillars have been discovered in central Asia.

The following characteristics are notable therein—

(i) he has three faces.

(ii) sits cross-legged on two conchant falls.

(iii) has the *ardhachandra* or the half moon on his forehead.

(iv) wears a tiger skin forming the loin cloth.

According to Foucher these elements bring him in close touch with Siva. The blending of the types of Siva and Bodhisattvas took place in the art of Java where Siva is oftern represented as Bodhisattva. The influence of Trisula bearer Siva upon Mahayana Buddhist iconography is still a mystery and requires to

be fully investigated. Siva features were imposed upon Avalokiteswara (Singhanada). Vajrapani representations are seen in the Burmese and Tibetan frescoes. The Tibetan frescoes contain representations of Triad Manjusri, Padmapani and Vajrapani. The usual note below the figure is *"Om mani padme Hum"*, *"Om Vajrapani Hum, Om Vagiswari Hum."* Or—Hail Lord creator, the jewel is in the lotus, was the invocation of the rising sun.). In poetry, the flight of the swan is compared to that of the parting soal. Swan, Brahma's Vahana, Hansa, is convertible into "Sa-Sham = I am he."

Dhyani Bodhisattvas also carry thunderbolt, e.g., Aksobhya and Padmapani in the Tibetan and north Indian inconography. It was also found in the Magadha school and a specimen of this type of Padmapani image is now preserved in the Indian Museum, Calcutta, (No. 3798). To the left of the image, there is a carved design representing two thunderbolts crosswise and another design on the pedestal represents a singie thunderbolt. This shows that the mystic weapon was also associated with Padmapani. TheBuddhist India, distinguished by his thunderbolt or Vajra, Ratnapani, Padmapani or Avalokiteswara and Viswapani. Avalokiteswara corresponds to Vaisnavita conception of Vishnu as both creator and preserver.

According to the Jataka, the thunderbolt was imposed also upon Buddha. In the Buddhist Sanskrit literature, Vajrari is called the destroyer of Mara. The scenes of Buddha's victory over demons are depicted in the Gandhara sculptures. Buddha's connection with Vajra is also traceable in the sculptures of a later period in

central Asia, Mahoba, Sarnath, Bengal and Nepal. Its occurrence denotes symbolical meaning. When the general standard of culture in north India was declining at the end of the Gupta period, religion became more and more permeated with the primitive idea of sympathetic magic and sexual mysticism. Buddhism was much affected by these developments.

(iii) The third vehicle Vajrayana

In the Mahayana school feminine divinities found their way in the Buddhist pantheon. Prajnaparamita was the personification of the qualities of the Boddhisattva. The theme, being like the Hindu view that the god might best be approached through godess, was like the Sakti of the Hindu pentheon. It was thought in sexual unions, an idea as old as the Rigveda. Sexual symbolisms were introduced combined with a new magical mysticism. It could best be attained by acquiring magical power, Vajra (thounderbolt) and hence the school came to be known as Vajrayana. The chief divinities were Tara, Matangi, Pisachi, Yogini and Dakinis. The Buddhas and Boddhisattvas were presented in ferocious poses. "Om mani padme hum" (still pronounced in Tibet) is of sexual significance, mystically repeating the divine cuitus of the heavenly Buddha and Prajnaparmita at Avalokteswara and his Tara. Vajrayama is known as the third vehicle (the vehicle of the thunderbolt which appeared in eastern India near about 8th century A. D. and grew rapidly in Bengal and Bihar. It was this form of Buddhism, modified by primitive local cults and practices, which was firmly established in Tibet as a result of missions sent from the great Vijrayana monastery of Vikramila.

A work called Vajravani (ASB·MSS·No.-G 3855) opens with and invocation to god thunderbolt. It gives details of a rite called Vajravrata, Tara, Marichi and others are also armed with Vajra. Tara became a famous female deity of the Buddhists as is evinced by a painting of the 12th century A. D. We find among the inscribed miniature paintings of the two palm leaf Mas. a mention of "the Tara of Vaishali in Tirbhukti. The Buddha image in Vaishali is remarkable in this respect. He is seated with Vajrasana pose.

The universe of the Mahayana contained numurous Bodhisattvas, chief of whom from the earthly point of view was Avalokiteswara (the lord who looks down) of the Ajanta painting also called Padmapani. An image of Avalokiteswara padmapani is available from Kurkihara finds. His special attribute is compassion and his helping hand reaches even to Avichi, the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Maujusri aiming to destroy falsehood and terror and with a book in other hand describing Prajnaparamitas or perfections of insight which are the cardinal virtues developed by Bodhisattvas. Ten Prjanaparmitas are chaity (Dana), good conduct (Sila), forbearance (Kohanti), courage (Virya), meditation (Dhyana), Insight (prajna) means to know (Upayakausalya), Resolution (Pranedhana) Power (Bala) and knowledge (Jnana). A serious mysticism surrounded the mystery of the idea of Prajnaparmitas in the Vajrayana school. The Saranath school presents the varied and extensive pantheon of the Vajrayana Buddhists.

A mutilated standing image, perhaps representing Yaksa, demigod Kuvera, found at Parkham was the fore runner of the sculpture of Bharhut, where we have the statues of Yaksa and Yakshinis. The g uardianship of north gate was entrusted to Kuvera, king of the Yaksas. The jain railing pillar at Mathura represents a Yakshi. The female stands on a prostrate dwarf a male Yaksa. Vogel associated Kuvera with Yaksa worship. Buddha's characterestic attribute is the thunderbolt held in his left hand. The Rajgir Buddha image is exiquisitely, finish ed. The standing figures, Avalokiteswara and Vajrapani, are a symbolism of Mahayana Buddhism. The Didarganja Yakshi bears a *chauri* or a ceremoniai yak's-tail fly-whisk with which kings and gods were fanned. Yaksa figures are important free sculptures. Bharhut stupa railings are carved with Yaksa and Yaksia.

(iv) Asokan Art.

In the history of the Buddhist art. the reign of Asoka forms a landmark. Asokan art is mature and in some respects maturer than the Greek art of the time. The magnificient Saranath capital is the best extant speciment of Asoka sculpture. It was erected to mark the spot where Buddha first turned the wheel of law. The wheel is one of the earliest Buddhist symbols and with the tree and the stupas, it appears everywhere at Bharhut and Sanchi. Foucher associates these three symbols which obviously represent the first sermon in the Deer Park, the enlightenment at Bodh Gaya and the death at Kushinagar, with a fourth the goddess Sri and the Bhadraghta (vase with lotus) representing the birth at Kapila-

bastu. The lions of Sarnath column and the more beautiful bull the Rampurva column are the work of realistic sculptures. The animal sculptures seem to have descended from the engravers of the Indus seal. Though Buddhism failed to continue as one of the leading religious of India, of all the religious remains hitherto discovered, Buddhism outnumbers practically Jainism and Hinduism. The old stupas were enlarged and beautified with carved railings, terraces and gateways and all classes of community, kings, princes, merchants, craftsmen and others made donations to the Order which are recorded in numerous incriptions. Stupa architecture has been one of the redeeming features of the Buddhist art. Stupas began as burial mounds. Various stupas were built by Asoka all over India out of which one in Nepal is still visible.

(v) The Bharhut Art.

The Bharhut sculptures have more than a score of illustrations of the legendary Jatakas, illustrations of historical scenes from the life of Buddha, invaluable for the study of Buddhism, procession of Prasent and Ajatasatru. On their visit to Buddha, representation of Jetavan monastry and Anathapindaka buying the Jetavan and offering it to Buddha etc. Other objects depicted are boats, horse, chariots, bullock carts and musical instruments etc. All these are the sources for the study of the cultural history of the period. There is a good deal of similarity between the Bharhut and Besnagar arts. Relief meddalions from the railings of Bharhut are remarkable in their grace and gentleness.

(vi) Bodh-Gaya

The Bodhgaya railings, called Asoka railings, are later than Bharhut and earlier than Sanchi. Bodhgaya railings are important for the following reasons :—

(i) an interesting picture of an early Buddhist chapel enshrining the symbol of the preaching of the law.

(ii) Naturalistic pictures like buffalo and a husband and a wite seated together.

(iii) treatment of lotus is excellant, characteristic and universal of all India art motiff.

(iv) The illustration of the sacred tree cult.

The Gaya railings, enclosing not the stupa but a sacred path where the Lord walked in meditation after he had obtained enlightenment, shows an advance on Bharhut. The sculptures had undoubtedly gained greater mastery by that time. The medallions containing human heads may be taken well as portraits. The Mahabodhi temple, the main tower of which is probably as early as the 6th century, is largely a pyramid of brickwork, adorned with parallel courses of Chaitya windows pattern surmounted by a lofty pinnacle and may favourably compare with the southern style of Sikharo.

The history of this world famous temple called the Mahabodhi temple, is certainly of absorbing interest. From a Behar Government publication entitled "Behar" no. 9, the following may be quoted here—

"Ever since Priyadarshi Asoka, who was to Buddhism what Constantine was to Christianity, built a Sangharama (monastery) and a temple here, the place

has been the centre of pilgrimage for the Buddhists of the whole world. Kings of foreign countries, like Burma and Ceylon, constructed at this place many shrines and monasteries, from time to time, thus imparting to it an international character. According to General Cunningham, the present temple was built on the site of that erected by Asoka and was set up during the rule of the Indo-Scythian kings in the 2nd century A. D., though other authorities attribute it to the 5th century A. D. From the account of the travels of Huen Tsang, who saw it in 637 A. D., it appears that the imposing temple, which we see today, was constructed on the same site on which Asoka had built a *vihara*, about the 2nd century A.D., by a Brahmin convert to Buddhism, practising penance at Kailasha and receiving a divine communication from Lord Shiva to erect a large Vihara by the side of the Bodhi Tree which still exists to the south of the temple."

(vii) Sanchi

Sanchi is the growing achievement of the early Indian sculptures. The railings, though unadorned, are in sharp contrast to the gateways which are decorated with a multitude of figures and relief. It reveals to us the consciousness of the artists who have kept alive the life of the times. Yakshis smile as they lean in easy graceful poses or serve as brackets to archtraves which are supported by massive elephants or cheerfully grinning dwarfs. The tribhanga pose in dancing and dramatics with one leg bent and body slightly turned at hips is practically as old as the Harappan culture. Inspite of

its complexity of pattern, Sanchi is typically Indian in form full of cheerful busy realism and its exuberance. It is true that the sculptors were dictated by private patrons wishing to gain merit. It is a living specimen of the people who were at one time happy and cultured. Carvings are excellent. Bharhut, Gaya and Sanchi simply portray emblems symbolising Buddhism. A sixth century A. S. torso of the Bodhisattva was also discovered from Sanchi.

The architraves of the northern gateway (back), Sanchi, enlightens us on the following points:—

(i) Illustrations of the Jataka story of the tasked elephant (top).

(ii) Mara tempting the Buddha (left centre) symbolised by the vacant throne under the Bodhi-tree (on the left).

(iii) the story of Vessantara —he and his family in a hut, gives away his two children, gives away his wife and is finally reunited with his family.

(viii) Gandhara school

The Gandhara school throws much fresh light upon the beliefs and practices of the early followers of the great vehicle and serves as a guide to the Buddhist iconography. Mathura and Gandhara present a vivid image of almost every phase of the life of north India e.g., landscapes, towns, domestic interiors, sheets, fields, trees, animals etc., with unlimited realistic details. All material objects of civilisation viz. furniture, vehicles, arms, tools etc. are depicted and also three illustrations of manners and customs. Every class of population

from prince to parriah is represented therein. The more the Gandhara school becomes Indian, the more it becomes alive. Beauty according to Indian philosophy was subjective and not objective. Foucher is of opinion that Buddha was every where in the Gandhara art. He rather dominated almost every composition. The Gandhara Buddhas are gentle, graceful, compassionate, vivid and energetic. Its influence was far-reaching. Scenes from Buddha's life are extensively depicted in this school and one famous scene, which depicts Visakha repulsing a naked ascetic, deserves notice. There is another example of preaching Buddha.

(iv) The Mathura school

The Mathura school was inspired by the earlier Yaksa figures. Votive plaques were made. The most striking specimens of this school are the yakshis from the railings of a stupa. The broad hip, slender waist and richly jwelled ladies standing in perfect attitude is similar to that of a dancing girl of Harappa. The gay and grand sexuality in a context of piety and renunciation shows another example of the remarkable antimony of ancient Indian outlook of life, which found nothing incongruous in such a juxtra position. The Mathura school later on succeeded in developing the grace and religious feeling in the images of Buddha which in their earlier forms were happy fleshy figures with little spirituality about them. The Mathura school was more or less a combination of the north-western and early Indian tradition and adopted Graceo-Roman motif. Through Mathura, the Gupta-style developed.

(x) The Amaravati School.

According to Fergusson, the sculptures of the Amaravati school mark the culmination of the art of sculpture in India. Havell believes that the Amaravati marbles after delightful fancies and studies of animal life combined with extremely beautiful conventionalised ornament and that most varied and difficult movements of Human figure are drawn and modelled with great freedom and skill. Amaravati is one of the most splendid exhibitions of artistic skill known in the history of the world. Some very ancient sculptures in low relief are depicted in the mature style of Amaravati which is marked by vital excited movement. It has succeeded in depicting with limestone relief the scenes of Buddha's life and surrounded with free Buddha standing figures. It had the greatest influence in south India, Ceylon and south east Asia. We see here the portaiture of village scenes. Some aspects of Buddha's life are depicted here e, g. In the medallion reliefs we find (i) Gautam leaving his palace for the forest (ii) Demigods carry Buddha's alms bowl to heaven and (iii) Buddha tames the mad elephant Malgiri—, on the left Malgiri runs amock, on the right he bows at the master's feet. Reliefs from the Buddhist cave temples at Karh (2nd century A. D.) representing donors (or dampati or couples ?) are some of the rare illustrations of early Buddhist art in India. The Nagarjunikondai ruins contain a good deal of information on the Buddha and Buddhism.

(xi) The Gupta period, a period of Cultural Synthesis.

The Gupta period ushers a new age in the history

of Indian art and culture. The age saw the birth of truly religious art. The progress of the evolution of the Buddha images comes to its fullness in the age of the imperial Guptas. The seated Sarnath Buddha is represented with the fingers in position associated by canonical rules with the act commemorated. The wheel symbolising the law and the five adoring disciples to whom it was first preached, are depicted on the pedestal. This is independent of the Gandhara art and is purely in Gupta style. The image of the Buddha, turning the wheel of law is the best specimen of Idiau sculpture convering the true message of Buddhism. The dharmachakra mudra indicates that he is preaching. The gupta art provides an important testimony as regards freshness and vitality.

The synthesis of the extreme form with the inner spirit is no where better illustrated than in the Buddha images of this period. These most outstanding examples are the seated Buddha images from Sarnath, the inscribed image of the standing Buddha iu the Mathura museum and a colossal copper statue of Buddha from Sultanganj, now in the Birmingham museum. The spiritual expression, the tranquil smile and the serene contemplative mood of the Sarnath Buddha show the highest triumph of Indian art in so far as it attempts to visuallse the superman endowed with highest wisom, detached and austere in his discipline but radiating an almost devine influence. Graceful ornamentations of different kinds were introduced in the halo of the Buddha figure. The halo in the Mathura Buddha with its foliated scroll,

rosettas, geese designs etc, imitates the full blown lotus and reminds us of the halo of Raghu compared by Kalidas with a full blown lotus parasol.

The unique copper colossul Sultangunj image is skin to Sarnath than to Mathura. A large Bihar image of carboniferous slab was found near by and from all these it appears that melting and casting of copper were done on the spot. The Sultanganj image weighing nearly one ton, is a good evidence of proficiency in metallurgy. It is further supported by the iron pillar of Delhi. The Sultanganj Buddha is a graceful figure and conveys a feeling of aliveness by the sense of movement with a vitality imported by the delictae moulding of its features. Bronze and metal images found favour with the Buddhists. The metal images are characterised chiefly by delicacy of design and ornamental detail and the deep religious inspiration is usually lacking.

(xii) The Ajanta Paintings

The subject of the Ajanta pictures are almost exclusively Buddhist representing numerous figures and representation of sacred objects and symbols. The more complex compositions deal with the life of Buddha or those related in the Jataka stories. They also include the litany of Avalokiteswara. The Buodhisattva of Ajanta shares the sorrows of the world, his gentle eyes have seen countless ages of pain and his delicately formed lips have spoken words of consolalion to countless sufferers. The message of the Ajanta Bodhisattva in the universe is not indifferent to the sorrows and strivings of its creatures. In the words of Rothenstein—"On the

hundred walls and pillars of these rock carved temples a vast drama moves before our eyes, a drama played by princes and sages, by men and women of every condition, against a marvellously varied scene, among forests and gardens, in courts and cities—while above the messengers from heaven more swiftly in the sky—woven into this fabrick of material beauty we see the orderd pattern of spiritual values of universe." Regarding the scene in the "Dying Princess" in cave XVI, Griffiths, Burgees and Fergusson opine that for the pathos and sentiment and the unmistaken way of telling its story, this picture can not be surpassed in the history of art. This scene really represents the final episode of the shadanta Jataka, where the queen dies of remorse when she sees the tusks of the noble elephant, who was her husband in previous birth.

Thanks to Yazdani, several new frescoes were brought to light in the thirties of the present century. One of the frescoes in cave XVI refers to a jataka story. The story is as follows :—"Once the Bodhisattva was born as Mahosadha, son of Sirivaddha, in the kindom of Mithila. King Videha was astonished to see his intelligence and was advised by sages like Senak, Pekkusa and Devindra, to send for the boy to be appointed as his minister. In course of the test of his intelligence, the sages asked him to solve some riddles." Once a child was stolen and it was through the efforts of Mahosadha that the mother got the child. This is also illustrated by the Ajanta fresco. It seems that the figure represented as delivering the sermon is Mahosadha.

Maha-Ummagga Jataka was very popular with the Buddhist artist. Several representations of this Jataka are found in sculptures and painting. At Bharhut we find the story of Amara depicted and is repeated in the Ajanta fresco cave no. 1. Several episodes of Mahosadha and Amara are found sculptured at Nagarjunikondai. The Baigha paintings (Malwa) are an extension of Ajanta. Majority of them are of secular nature. The exuberance and whirlpool movement of Amaravati marbles yielded place to an aesthetic sobriety in the treatment of drapery, ornament and other elements of decoratipn.

(xiii) Last vestige of Buddhist art under the Palas

Buddhism continued to be the dominant religion during the rule of the Palas. The monks at Nalanda, Odantpuri and Vikramsila cultivated with success the arts acquired for the decoration of sacred buildings. The most important and illuminating theme of the Buddhist iconography was its Indian section which acted as the fountain-head of Tibetan and Chinese genius. They amplified it according to their own genius. A large proportion of the sculptures in Bihar and neighbouring region during the period is Buddhist. An elaborately docorated seated Buddha in balast from Kurkihar (19th century) carries on the history.

The Palas led to the establishment of a new school in art known as the eastern school medieval sculpture. Various images of Buddha in different forms have been discovered in Bengal and Bihar. A medieval school of metal sculpture arose in Bihar under the patronage of the palas. Pala bronzes are so numerous that there is no doubt that they were produced in abundance. They

were exported to south east Asia, Nepal and Tibet where they provided proto types for indigenous schools. Every god had his special attributes, because by this time iconographical canons were fixed. They are numerous. Proportion of body, limbs and features were fixed and standardised and were strictly followed. Remarkable varieties were produced by the sculptors. The Pala art is noteworthy for its finish, decoration, polish and plasticity.

Various literatures show that a school of miniature painting existed in Bihar, Bengal and Nepal. Though they lack the comparative realism of Ajanta, they are delicate. Influence of Buddhism on paintings is discernible in various old manuscripts and paintings. A reference to Tara has already been made earlier and a Magadhan school of painting, inspired by Buddhism, existed, as has been shown by Dr. Ganguly. These paintings were not of secular craftsmen but of monks and detached from the contacts of every day life. That is why it is languishing and is not so vivid as that of Ajanta.

(xiv) The Nalanda Finds

Nalanda was the centre of the Pala school of arts in its hay day. Its influence radiated to the east and the eastern Archipellago. Tibet and Nepal followed strictly the regulations sanctioned by Nalanda. The tantric influence enabled the artists to produce a much greater variety of images, though these artists failed to bring out the calm and contemplative expression of the Gupta images. They modelled small pieces which afforded ample scope for minute details. Metal casting was highly

developed. Both male and female deities wear elaborate ornaments.

We know that in the early Buddhist art at Bharhut, Sanchi and Bodh-gaya, Buddha was never portrayed in human from, his presence being indicated by a symbol or empty throne. The Nalanda specimens depict the Master in all his characteristic attitudes. His hair is shown in schematic curls with a top-knot, regarded as one of the thirty two marks of a great man. Scenes from his life are also depicted. Padmapani is represented in many images. A large four armed Avalokiteswara, holding a Rossary and Varada-Mudra is there with Bharkuti and Tara on each side (no. 12—8). A stone image of Vajrapani is noteworthy(No. 9—45). Sakti is seated by its side. Jambhala is represented in many images and some of them are striking. One such figure seated in *Maharajalilasan* is holding a fruit and purse respectively in the hands. (no. 1—470). No. 4—103 is very doubtful representation of the god, who is depicted here as a conpulent figure, with a lemon in the right hand and a book in the left. Kempers indentifies this image with Kuvera. Tara and Prajnaparmita, Marichi, Saraswati, Aparajita and other goddesses also find respectable place in the Nalanda pantheon. Abundant offering of food is made before the consort of Jambhala. Brahmanical deities also are not rare. Nalanda was the centre of the trantic cult the radiating centre of culture In the east as well.

(xv) Conclusion

The Hindus are indebted to the Buddist for borrowing gods like Mahachinatara, Janguli, Vajrayogini

unnder the names of Tara, Manasa and Chinnamasta respectively. The Buddhists alike borrowed Hindu gods such as Yaksheswara, Vajrasrikhata, Gandhari, Bhrikuti, Dhyana and Aparajita. The Buddhists were like the HIndus, who postulate a separate existence of the worshipped and the worshipper. The images af Sadaksari, Lokeswara, Ucchusam, Jambhala, Manjusri, Tara, Vasudhara, Marichi the five dhyani Buddhas, and Vajrasattva etc. were presented with their Saktis, though not belonging to the attractive from of the Samputayogs or in union. Odantpuri, Nalanda, and Vikramsila developed the latest form of Vajrayana with the result that Buddhist influence on every aspect of Indian life declined and to a great extent was absorbed into different minor and insignificant cults of Hinuism.

CAAPTER V

Bihar's message of peace and Tolerance through Asoka

Asoka occupies an honourable place in the galaxy of the greatest kings, known to history. Dr. Sylvan Levi observes "Among the kings of India, there is one who eclipses even the most glorious .... But for long centuries the characters in which his edicts are written were but lifeless letters; it needed a Prinsep to wring their secret from the stones grown mute and to bring to light that splendid period in which Hindu policy encouraged and sustained by an active faith, claimed influence extending even to Cyrenaica, even to Epirus, on the confines of the Roman and the Carthaginian world." His idea of engraving the edicts was bold and unparalleled in the realms of history. He devoted himself to the spread of Buddha's teachings and to public works for the good of the people. *Toleration was the basic aim of his home and foreign policy. He worked for a new humanity to be based on peace and tolerance*, as is evinced by his edicts. He was one of the greatest missionaries the world has ever seen. Before him, the idea of foreign missions had never been thought of. He insists that man should live by his own exertions, free himself from vice, and by his own virtue win virtue here and hereafter. Example is better than precept and Asoka illustrated it by regulating his own life.

He spared neither himself nor his officers in the continuous and active promotion of the well-being of the people. No duty was more important than promoting the welfare of all people. According to Asoka, *persuation was better than force as the means of moral reform*. He renounced war as an instrument of policy and he propounded the theory of moral conquest. He introduced a more catholic interest in the Buddhist church which enabled it to cast its net wider among all races and all classes of society. His Dhamma of the inscriptions is purely ethical in its content and universal in its appeal. His approach to the whole question was that of a profound humanist. He did not mind what a man's particular creed was, but he required that all should cultivate *mutual respect, should live in peace and friendliness and should cultivate habit of good social conduct*. He directed his state towards the realisation of the ideal of good life. He succeeded in discovering the widest possible basis of agreement attainable among all sections of his subjects and built this policy on that basis. He solved the problem of national unity by means of mutual love, respect and tolerance. His service to the propagation of Buddhism is immense. Vincast Smith says—"man of strong will, unwearied application, and high aims, who spared no labour in the persuit of his ideals, possessed the mental grasp capable of forming the vast conception of missionary enterprise in three continents, and was at the same time able to control the intricate affairs of church and state in an empire which the most powerful sovereign might envy"(ASOKA P. 106)

His edicts throw sufficient light on different aspects

of our ancient history. Sancitty tc animal life along with duty to parents and superiors, was of course, the cardinal doctrines of the Edicts. These are repeated in a number of edicts, given below in original. Duty to teachers was also inculcated and it was also enjoined that fitting courtesy was to be shown to relations whose unseemly behaviour was growing. Due reverence was to be paid to superiors. Toleration was the characteristic and basis of the religious ideal of Asoka. Liberality towards ascetics and Brahmanas and the sects of other people was inculcated. It is only by acting thus that a man exalts his own sect and at the same time does service to the sects of other people. He spent large sums for other sects (Ajivikas) and liberal benefactions were bestowed likewise on the Jains and the Brahmans. Kashmir tradition preserves the name of Brahmnical temples built or restored by Asoka. He expresses his desire that persons professing all shades of opinion may live anywhere they like. Rock Edict XII (mainly for toleration) has been constituted In u document by itself.

He was in close terms of friendship and relationship with the kings of Egypt, Syria, Macedonia and Epirus. He made necessary arrangements for the tours of piety. Necessary arrangements were made for an all round development of his subjects, who were like his sons. Koppen has rightly observed "If a man's fame can be measured by the number of hearts who revere his memory, Asoka is more famous than Charlemagne and Ceasar." We shall now give below his own words, as preserved in his Edicts.

(*a*) *Asohak'c inscription in Bihar* :—

Asoka's inscriptions were engraved along the very confines of his vast territories. *This inscriptional age started with an all India outlook with Pataliputra as capital.* He heralds in a new epoch which was going to be the epoch of religious or cultural synthesis in India. Of the Minor Rock Edicts, one is engraved on a rock in an artificial cave near the sumit of the Channanpura hill to the east of Sasarama (Shahabad distrtct), now surmounted by a shrine of the Muhammadan Pir (snint) after whom it is named. Of the Pillar inscriptions, in the Champaran district of north Bihar, there are three pillars inscribed with edicts. The Lauriya Araraja pillar is situated close to the small hamlet of Lauriya, at a distance of one mile to the south west of the much frequented Hindu temple of Araraja Mahadeva; another is the graceful Lauriya—Nandangarh or Mathiah pillar *which ie only one of Asoka's columns which still retains its original capital.* It stands near the village of Lauriya and is close to the site of Nandangarh. Some twenty miles away from this place is the Rampurva hamlet. According to Smith, these pillars marked the course of the royal road from the northern bank of the Ganges opposite the capital to Nepal valley. The famous cave inscriptions of Barabar and Nagarjuni are important as they inform us thrt these caves were dedicated by King Piyadasi to the Ajivikas.

(*b*) *Selection from his Inscriptions* :—

R. E.—1 :—

"No life should here be immolated and

Non-injury offered as a sacrifice; nor should any samaja be held . . . . ."

R. E.—2 :—

"Everywhere in his dominions as well as of those of his frontier sovereigns . . . . . Chodas, Pandyas, Satiya-putras, Keralaputras, Tamraparni, the Yona (Greek) king called Antiyaka (Antiochos) and also those who are the neighbours of Antiyaka, every where has king Priyadarsin established medical treatment of two kinds . . . . for men and animals. Where ever medicinal herbs are not found . . . . . they have been imported and planted. On the roads wells have been dug, trees planted for the enjoyment of man and beast."

Philanthropic activities

R. E.—3 :—

"Everywhere in my dominions, the Yuktas, the Rajjukas, and the Pradesikas shall proceed on circuit every five years for the instruction of Dhamma . . , "meritorious is hearkening to mother and father, meritorious is liberality to friends, acquaintances,and relatives, Brahmanas and Sramanas, abstention from the slaughter of animals . . . . . . small expense and small accumulation."

What constitutes Dhamma?

R. E.—4 :—Good conduct

" . . . . in consequence of the practice of Dhamma . . . the sound of drum has become the sound of Dhamma . . . . . . have now increased non-slaughter of animate beings,non-injury to creatures, seemly behaviour lo relatives . . . . to Brahmnas and Sramanas, hearkening

to father, mother and to the aged. For the highest work is the instruction in Dhamma."

R. E.—5 :—

"Good is difficult to perform. He, who initiates good, does something difficult to perform . . . . .

. . . . . . Sin is easy to commit.

Dharma-Mahamatras

. . . . . . Dharma-Mahamatras were created by me when I had been consecrated thirteen years. They are employed among all sects; and for the establishment of Dhamma, promotion of Dhamma, and for the welfare and happiness of those devoted to Dhamma. They are engaged among the Yavans, Kambojas, and the Gandharas, the hereditary Rastrikas and others on the western coast (Aparanta), among the Brahmans and Grihapatis, among the helpless and the aged for their welfare and happiness . . . . , . They are everywhere employed whether in Pataliputra or outlying towns. Everywhere in my dominions they are occupied with those devoted to Dhamma . . . . ."

R. E. 6.

King does people's business at all places.

" . . . . . at all hours and in all places, whether I am eating or am in closed female apartment, in the inner chamber, in the royal room, on horse back or in pleasure orchards, the Reporters may report peoples' business to me. People's business I do at all places, and when in respect of anything that I order by work of mouth for being personally issued or proclaimed, or, again, in respect of any

emergent work that may superimpose itself on the Mahamatras, there is any opposition or augmentation in the council, I have so commanded that it shall be forthwith communicated to me at all places and at all hours. I am never satisfied with my exertions or with my despatch of business. *For the welfare of the whole world* is an esteemed duty with me. And the root of that,again is this, namely exertion and despatch of business. *There is no higher duty than the welfare of the whole world* . . . . I may render some happy here and they may gain heaven in the next world."

A perfect humanist

R. E. 7 :—

". . . . . all sects may dwell at all places, because they all desire self-restraint and purification of heart. People are of various likings . . . . various attachments . . . . . .

R. E. 8 :—

". . . . . . . Priyadarsin repaired to Sambodhi, when he had been consecrated ten years. Hence this touring for Dhamma. Here this happens, namely, visits and gifts to the Brahmnas and Sramanas, ascetics, visits and largesses of gold to the aged, and visits to, and enquires about Dhamma of, the provincials."

R. E. 9 :—

". . . . . . That rites bear good fruit which is Dhamma-mangala. These seemly behaviour to servile and menial classes, reverence towards preceptor, self control in regard to animals and liberality to Brahmanas and Sramanas are meritorious . . . Gift is meritorious . . . '

R. E. 10 :—his people may show desire to hearken to Dhamma and practise the utterances of Dhamma."

R.E. 11 :—

"... There is no such gift as the gift of Dhamma, acquaintance in Dhamma participation in Dhamma and kinship in Dhamma. There, in this happens,—seemly behaviour towards slaves and servants, meritorious hearkenining to father and mother, meritorious gifts to friends, acquaintances, and relatives to Brahamanas and Sramans ..."

Essence of Dhamma

R. E. 12 :—

2. ... there should be a growth of essential among men of all sects. The growth of the essential is of various kinds. But the root of it is the restraint of speech ... there should not be honour to one's own sect or condemnation of another's sect. other's sect should be honoured ... By so doing one promotes one's own sect, and benefiits another's sect. ... in order that one may illuminate one's own sect. *Concourse is therefore commendable* ... all sects shall be well infomed ... there may be a growth of the essential among all sects and also mutual appreciation. For this end are engaged the Dhamma-Mahamatras ... and other bodies ...

Tolerance— the keynote of Asoka's message

R. E. 13 :—

"..... desires for all beings non-injury, self control equable conduct and gentleness. And this conquest is

considered to be the chiefest, which is conquest through Dhamma . . . . . that has been acquired here and in the bordering dominions . . . . where dwell the Yavana king called Antiyoka, and beyond this, the four kings called Turamaya, Amtekina, Maga and Alikasudara . . . . . everywhere they follow the teaching of the Beloved of the Gods in respect of Dharma . . . . . . And the conquest . . . . every where becomes a conquest flavoured with love. That love has been attained in conquest through Dhamma . . . That is good for here and hereafter . . . . ."

True conquest

R. E. 14 :—

"much has been written in order that the people may act accordingly."

Pillar Édict (P. E.) 1:—(Refers to purushas and Mahamatras) " . . . . . This is the precept; protection by Dhamma, administration by Dhamma and guarding by dhamma."

P. E. 2:—Dhamma consists of—

" . . . . . . Dhamma consist of ? . . . . . freedom from depravity, much good, mercy, liberality, truthfulness, purity.

P. E. 3 :—What one should avoid—

. . . passions lead to depravity, such as violence, cruelty, anger, conceit, envy, and by reason thereof may I not cause my fall . . . "

P. E. 4 :—Officers instructed uniformity

"The Rajjukas have been set over people . . . in order

that the Rajjukas may perform their duties with confidence and without fear, cause welfare and happiness to the people . . . They will make themselves acquainted with what gives happiness or pain, and exhort the people . . . devoted to Dhamma . . . so that they may gain them here and hereafter . . . just as a person feels confident after making over his offspring to a clever nurse . . . even so have I appointed the Rajjukas for the welfare and happiness of the provincials. In order that they may perform their duties without fear, confidence, and without perplexity . . . for this reason any reward or punishment by the Rajjukas has been placed by me under sole control. For this is desirable . . . what ? Uniformity of admiministration and uniformity of punishment . . .

P. E. 5 :—Restricts animal killing

. . . Forests shall not be set on fire for mischief or injury to life. The living shall not be fed with a living . . .

P. E. 6 :—

. . . "I have caused Dhamma *lipis* to be written for the welfare and happiness of the people, so that without violation thereof, they might attain to this and that growth of Dhamma . . . All sects have I honoured with various honours ; but voluntary considered by me the chief thing.

P. E. 7 :—Officers instructed further

(refers to purushas and Rajjukas)

. . . Proclaimations of Dhamma will I proclaim

Instructions in Dhamma will I instruct ... Purushas and Rajjukas have been ordered—"Preach thus and thus to those devoted to Dhamma ... This enjoyment, however, is a trifle because mankind has been blessed with many such blessings by the previous kings as by me. But I have done this with this intent... that they may practise practices of Dhamma.

... The Dhammamahamatras have been occupied in various matters of grace with the ascetics and the householders. They are also occupied with all sects. I have arranged that they shall be occupied with Brahmanas, Ajivikas, the Nigranthas, and the various sects. The various Mahamatras are for various affairs and for various specific classes of men ... these and many other heads of officers are employed in the distribution of charity ..... this development of Dhamma and conformity to Dhamma, which consists of mercy, liberality, truthfulness, purity, gentleness and good deeds will thus grow in the world ... hearkening to father and mother, to preceptors, following in the footsteps of the aged, and the seemly behaviour towards the Brahamans and the Sramanas, the poor and the wretched and even towards slaves and servants ... through non-injury to all creatures, the growth of Dhamma has been fostered much more among men.

Separate Kaling Edict (S.K.E. I) :—**Paternalism of Asoka**

" .....All men are offspring. Just as for my offspring I desire that they be united with all welfare and happi-

ness of this world and of the next, precisely do I dersie to for all men .... you may follow the middle path. No one can act properly with such dispositions as envy, want of perseverance, cruelty, hastiness, want of application, laziness and weariuess. Hence you should desire ...what ? ... that these dispositions may not be yours. And the root of all this is perseverance and avoidance of hastiness. This is the maximum of conduct, namely, "*He who is wearied will not rise*" the mahamatras (city Judiciaries) may be denoted to the eternal rule of conduct and that causeless imprisonment or causeless harassment of the town people may not take place ..... I shall cause a Mahamatra to go forth on tour every five years. who will be neither harsh nor fiery but gentle in action, so that being aware of this object, they will act according to my instructions."

S. K. E. 2 :—Frontier sovereigns advised.

"....they should be imperturbed towards me, they should trust mine, and they would receive from me happiness, not misery ... you must discharge your functions and must inspire the mwith confidence so that they might understand ... the king is to us even as a father, ... we are to the king even as his children ...

... the Mahamatras may be devoted to the eternal rule of conduct for enspiring those frontier sovereigns with confidence and insuring their practice of Dharma.

Minor Rock Inscriptions (*M. R. E.*)—**I—Fruit of exertion.**

"... it is possible even for a subordinate one, if he

exerts himself. to cause people to attain much heavenly bliss . . . the subordinate ones and the superior ones shall exert themselves to this end that my neighbours should know this.

M. R. E. 2 .—Qualities of Dhamma.

" . . . respect of living creatures shall be made firm. Truth should be reverenced . . . . one should behave fittingly towards the blood relatives. This is primeval nature: and this is long enduring. Hence it should be acted upon."

Bhabru Inscription :—

". . . how great are my respect and kindness towards Buddha, Dhamma and Samgha".

Sarnath pillar Insrciption :—

". . . Thus orders king . . . the Sangha may not be divided by anyone." (refers to official tours also).

Sanchi pillar inscription :—

"The Sangha has been made whole and entire" . . . "the sangha may remain whole and entire and may be of long duration."

Barabar Inscriptions :—refer to the Ajivikas, who were granted caves.

(*c*) *Importance* :—

The Mysore Versions of the minor Rock edicts contain each a short supplementary edict giving a summary of his dhamma. The Masaki edict is important as it is the only record that actually names Asoka as its issuer. The most important of the minor pillars is the Rumminde pillar. The commemorative record states that Lord Buddha was born there. It thus locates the famous Lumbini grove.

Asoka is very fond of instituting a companion between his Dhamma and ordinary practices of life. Thus he compares Vijaya with Dhammavijaya and mangala with Dhammamangala and Dhammadana and so on. All his epigraphs were records relating to the promotion and the propagation of Dhamma. Pillar Edict VII has been looked upon as giving a resume of the measures he devised and followed for the promotion of Dhamma. His inscriptions deal with manifold subjects connected with Dhamma. Asoka was the champion of humanity. As a true believer in the cause of humanity, he considered the welfare of the whole world as his highest duty. (R. E. VI). He stood for temporal and spiritual good. His measures for the happiness of mankind were not confined to his own kingdom. His paternal concept extended to the neighbouring kingdoms and he was very eager to promote the material and spiritual welfare of those people. *His toleration had no political end in view.*

His fame rested on what he acomplished. He directed his energy towards the moral elevation of the people. That is why his name is still honoured in every part of the world. So far as the spread of Buddhism is concerned, he is second only to Buddha himself. By teaching people, tolerance and goodwill, he promoted the essence of religion and in this respect, he was a veritable apostle of Buddhism. He stood for (*i*) *cosmopolitanism*, (*ii*) *Universal brotherhood and* (*iii*) *love and peace among mankind. He meant what he said and practised what he preached.* His dhamma was more or less the code of righteous practice. Tolerance and mutual love and respect formed the backbone of his foreign policy.